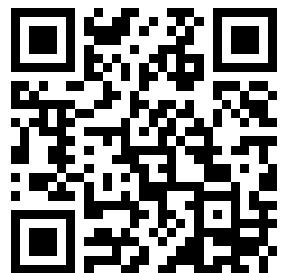

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THE TEACHERS' ASSEMBLY HERALD

VOL. I

MANILA, PHILIPPINE ISLANDS, APRIL 1, 1908.

No. 1

ANNOUNCEMENTS.

The Teachers' Assembly Herald, the first number of which is here presented, will be published daily during the Teachers' Vacation Assembly at Baguio, April 20 to May 16. It will be devoted to the interests of the Teachers' Assembly, to the camp life of the teaching force of the Islands, and to the promotion of Baguio as a vacation center. Besides announcing daily the news of the summer capital and other matters of general interest, the Herald will publish synopses of the lectures given in the Assembly; occasionally it will print public lectures more fully. It will contain no advertising matter, and it will be sent without charge to anyone in the Philippine Islands making application for it. The value of such a daily publication has been fully demonstrated at Chautauquas and other educational gatherings in America, and it is believed that the Herald will perform an equally important service for our new educational movement at Baguio.

The camp of the Teachers' Vacation Assembly will open at Baguio on April 6. One hundred twenty furnished tents have been installed for the accommodation of employees of the Bureau of Education and their families. The tents have wood floors, and stiff framing. They are furnished with iron beds, table, chairs, washstand and set, lamp, mirror, and bedding. Occupants are expected to furnish their own bed linen. The camp restaurant is in charge of Mr. J. Camps, the proprietor of "The Hills" at Baguio. The prices for board are ₱1 per meal, ₱2.75 per day, or ₱75 per month. The Manila-Dagupan Railway offers a special rate of one and a quarter fares for the round trip to all employees of the Bureau. This from Manila to Camp One and return amounts to ₱13.25 first class, and to ₱9.16 second class. The stage rates for teachers from Camp One to Baguio for the round trip are ₱15. The special rates announced are only for actual employees of the Bureau of Education, and are not available for members of their families. Leaving Manila at 6.25 a. m., one arrives at Camp One, located at the entrance to the Bued Canyon and at the foot of the Benguet Road, at 3.06 p. m. Taking the stage at once, one arrives in Baguio in about five hours. Fifty kilos of baggage are allowed first-

class and 30 kilos second-class passengers; other baggage and freight are transported from Camp One to Baguio at the rate of 1½ centavos per pound. Employees of the Bureau of Education who desire to avail themselves of these rates must make application to the Director of Education.

The four distinguished gentlemen who are to lecture at the Teachers' Assembly at Baguio in the months of April and May arrived Sunday morning on the *America Maru*. These gentlemen are Prof. Frederick Starr, of the University of Chicago; Prof. W. D. MacClintock, of the University of Chicago; Prof. Jesse E. Burks, principal of the Albany Teachers' Normal School of New York; and Prof. Guy H. Roberts, of the University of California. Professor Burks is accompanied by his wife and little daughter. All the gentlemen are in the best of health, and seem delighted with Manila and the prospects of their visit to these Islands. Professor Starr will devote several months of time, after his engagement with the Bureau of Education is over, to anthropological investigation in the Archipelago. Professor MacClintock will spend most of the summer in Japan. Professor Roberts is obliged to return home promptly to lecture in the summer school of the University of California.

The presence of these gentlemen with us has been made possible through the generosity of the University of Chicago, the University of California, and the Albany Teachers' School, from which they come. These institutions have loaned, without cost, the services of these gentlemen to the Bureau of Education. The idea of obtaining instructors from America was first broached by Mr. Samuel MacClintock, a brother of Prof. W. D. MacClintock, then the division superintendent of the Island of Cebu. While in the United States shortly after, Mr. MacClintock, at the request of the Director of Education, discussed the question with President Harper. President Harper extended to the plan his most hearty and enthusiastic encouragement, and President Judson, who has succeeded him, has afforded us the coöperation on which the plan has been realized.

The presidents and trustees of these institutions, to whom we are so greatly indebted, view this action as their contribution to the educational work of America in the Philippines.

The Advantages of Attending the Vacation Assembly.

It is hoped that at least two hundred teachers will be present this year in Baguio; another year this number should be still further increased. The opportunities offered are many for physical recuperation, for intellectual stimulus, and for the renewal of social ties. Some of our number have fallen into the habit of spending their entire vacation period in the towns in which their school work lies. They gain no renewal of health, purpose, or ideas. Barred as they are, during the greater part of the year, from frequent association with people of their own culture, they further deny themselves the opportunity to enjoy social life with their fellow-teachers during the weeks of vacation which are offered them for this purpose. To all such workers the Assembly is especially offered.

The holding of the Division Superintendents' Convention at Baguio this year, and the presence of the Director and Assistant Director of Education, will make possible a better acquaintance between all members of the Bureau of Education.

Baguio during the months of April and May is a very delightful region. The great plateau in which the Cordillera of Luzon ends, and upon which Baguio is situated, is broken up into innumerable valleys and glens heavily timbered with pine. The cool and invigorating air inspires one to tramp, ride, and explore. In addition to the splendid instruction which has been provided, the plans for the camp include various forms of entertainment, games, and excursions. There are two tennis courts and three croquet fields on the grounds. A pony corral will be conducted by Mr. Moss, a teacher of Benguet, where mounts can be obtained at reasonable rates. It is hoped that no teacher whose work permits him, and who is to remain in the Islands this vacation season, will fail to enjoy the opportunity here offered for the first time to summer at Baguio at reasonable expense.

THE LECTURERS.

Prof. W. D. MacClintock, M. A., Kentucky College, 1880; graduate scholar in English, Johns Hopkins University, 1880-1882; professor, English, Chautauqua Institution, 1881-1900; professor, English, Wells College, 1889-1891; professor of English literature, Dean University of Chicago, 1892—.

Professor MacClintock's special intellectual interests are in the fields of English literature of the eighteenth and nineteenth centuries—especially the history of the Romantic Movement; in Words-

worth's poetry and the recent writing of European drama; in the aesthetics of literature and the history of literary criticism. He works much in the psychology and pedagogy of literature as art. For years he has given much time to the popularization of literary study through lecturing to Chautauqua assemblies, to teachers' clubs, and in the university extension of his university. He has been many times in Europe, studying especially in the libraries at Oxford and London. Professor MacClintock is most deeply interested in the problems of the artistic and moral education of young people and hopes to make his work a contribution to this cause in the Philippines.

Frederick Starr, M. S., Lafayette College, 1882; Ph. D., Lafayette College, 1885; professor of geology and biological sciences, Coe College; registrar of Chautauqua University, 1887; in charge of the department of ethnology in the American Museum of Natural History, New York City; professor of anthropology in the University of Chicago since its organization.

Professor Starr has done original field work in many parts of the world—among fifteen tribes of Indians in the United States, twenty-three different tribes of southern Mexican Indians, among whom he has made seventeen expeditions. He has also spent some time among the Ainu of Japan, and in the Congo Free State, Africa, where he went in 1905. He is the author of numerous publications embodying his researches. Many of these have to do with the peoples and the archaeology of Mexico. He has been decorated by the Queen of Holland and the King of Belgium, and has been the recipient of numerous medals for scientific exhibits made in different cities in the world. For many years Professor Starr has been active and successful in disseminating scientific knowledge by lecturing, and by teaching in such gatherings as the one to be held at Baguio.

Jesse D. Burks, A. B., University of Chicago, 1893; Ph. D., Columbia University.

After graduating from the University of Chicago, Dr. Burks was engaged in high-school work in California, and also as professor of the theory and practice of teaching in the State normal school at San Diego, where he was a colleague of Dr. Barrows. He was tendered by Dr. Atkinson an appointment as superintendent in the Philippines, but declined in order to enter Columbia University for special study in elementary education. In Columbia he was awarded a scholarship and fellowship, and assisted as lecturer in the department of school administration. He served as principal in the elementary experimental school of the Teachers' College; later was principal of the Paterson, N. J., Normal School, which institution he left to accept

his present position. He has lectured in summer schools, at the University of North Carolina, at Cornell University, and at Chautauqua. His special interests lie in the psychological and social aspects of elementary education. He is president of the department of manual training of the National Educational Association, and chairman of a committee of this association, now carrying on an extensive investigation of the place of industries in public education.

G. H. Roberts, A. B., University of Minnesota, 1899; graduate scholar in history and political science, University of Chicago, 1899-1900; graduate scholar in history and political science, Harvard University, 1900-1904; A. M., Harvard University, 1901; Ph. D., Harvard University, 1904; assistant in history and political science, Harvard University, 1902-1904; instructor in history and political science, Bowdoin College, 1904-5; assistant professor of political science, 1906-1908, University of California.

While Professor Roberts is interested in the general problems of government, his particular attention has been given to local administration. He believes that this is a subject to which writers and teachers have devoted too little attention considering the great importance of the field, which includes by far the greatest proportion of governmental activities that touch the people directly. He has made a careful study of local administration in America and Europe and hopes to make as thorough an investigation of the problem in the Philippines as his time will permit.

The Educational Courses.

The hours of the morning will be largely devoted to class work, three periods being provided; from 9 to 10, 10 to 11, and 11 to 12. This will make it possible for one to pursue three courses out of the fifteen offered. Any mature person, whether a teacher or not, may enroll in these courses by making application to the registrar.

The courses are as follows (daily except Saturday, each morning):

GENERAL ANTHROPOLOGY—PROFESSOR STARR.

The class lectures will go over the ground presented in Tylor's "Anthropology"; the reading of five chapters a week is recommended. The lectures will be of an informal character, each dealing with one chapter in Tylor.

GENERAL ETHNOLOGY—PROFESSOR STARR.

Students are advised to have Keane's "Ethnology" and read as much as possible from day to day. Lectures will be given on the general prob-

lems of ethnology, methods of investigation, and the principles of classification. As far as possible, use will be made of neighboring native material as illustrative of the facts presented and of methods of investigation.

HEREDITY—DR. BEAN.

A popular presentation of a young science now winning a place as a specific department of knowledge. Generalized heredity, as popularly understood, will be touched upon. The theories of Darwin, Weissmann, DeVries, Galton, Pearson, and Mendel will be treated in detail, and a compound theory of heredity will be formulated.

Natural inheritance and pathological inheritance will be differentiated, and the relationship of heredity to jurisprudence and social life will be discussed.

ENGLISH LITERATURE—PROFESSOR MACCLINTOCK.

Studies in Shakespeare's greater plays.—From four to six plays will be reviewed from the point of view of artistic structure and the handling of moral and social situations. Lectures on the nature of tragedy and of comedy. The plays to be read will probably be *Julius Caesar*, *Macbeth*, and *King Lear*, and *Much Ado About Nothing*, *As You Like It*, and *The Tempest*. It is hoped that even for those who know Shakespeare well, this may be a chance for a review of some great masterpieces of literature and perhaps a new critical triangulation.

Literature in the elementary school.—This course will deal with the literary and artistic education of children. Incidental discussions of learning to read, of the relations of pure literature to general reading, and of supplementing school work by home and personal reading. Studies in literature as art, in the kinds of literature for children, in the methods to be used in presenting it, and in the response of the child. Attempt will be made to build up a curriculum for the elementary school, of children from 6 to 12 years. MacClintock's "Literature in the Elementary School" will be furnished as the text-book.

EDUCATION—PROFESSOR BURKS.

Genetic psychology.—Theories of mental growth and the problems of elementary education; the relative influence of inherited tendencies, of chance variation, and of training; individual and racial inheritance; the relation of mental and moral traits.

Methods of learning at various stages of development; significance of transitory and delayed instincts; the transformation of instincts into habits; progressive changes in the amount and character

of attention, memory, motor ability, controlled thinking, purposive action, and other forms of response. Factors in the good and efficient character; changes in moral standards and accountability; means of moral culture.

Present day educational tendencies in the United States.—Current tendencies in thought and practice in elementary and secondary education; a series of topics now commanding active attention of educational leaders, such as the reorganization of curricula on the basis of social requirements; industries in elementary and intermediate education; the specific values of the various school subjects; the place and value of interest and of "effort" as motives in education; the basis and the limitations of the elective system; the place of handiwork, nature-study, drawing, cooking, and sewing; methods of grading and "grouping" pupils; the treatment of "special" classes—defectives, delinquents, and dependents.

One or more books of reference will be provided for each of the persons electing this course.

POLITICS—PROFESSOR ROBERTS.

The Government of the United States.—Lectures upon the structure and working of the Federal, State, and local government, presenting the salient characteristics of the problems of each. Bryce's "American Commonwealth" will be used as a text, with some collateral reading.

Contemporaneous problems in government.—Lectures upon some present problems of government and politics, mostly questions arising in the

United States, but with some attention to European issues. The initiative and referendum movement, direct primaries, popular election of Senators, railroad rate legislation, the reform of the English House of Lords, the English education question, municipal ownership of public utilities, and others will be considered.

Of the public lectures to be given in the afternoons and evenings, the following are announced:

By Professor Starr:

The Hairy Ainu of Japan (illustrated).
The Congo Free State.
Mexico as a Field for Folk Lore Study.

By Professor MacClintock:

The Comic Spirit and its Levels of Manifestation.
"Mother Goose"—Popular Poetry for Children.
Ibsen's Reform in Drama.
Whitman's "Passage to India"—read and interpreted.
Wordsworth's "Doctrine of Joy."

By Professor Burks:

The George Junior Republic.
The Inheritance of Mental and Moral Traits.
Democracy in Education.

By Professor Roberts:

The Reform of the English House of Lords.
The San Francisco Graft Exposure and Good Government Movement.
The New Federalism, or the Extension of Federal Authority.

THE TEACHERS' ASSEMBLY HERALD

VOL. 1

BAGUIO, PHILIPPINE ISLANDS, FRIDAY, APRIL 17, 1908

No. 2

[ENTERED AT BAGUIO, BENGUET, AS SECOND-CLASS
MAIL MATTER.]

Opening Program, Teachers' Vacation Assembly, Monday, April 20, 1908.

The Teachers' Vacation Assembly will open on next Monday morning and the following program will be carried out:

7.30 to 9 a. m.: Registration for classes.

9 to 10 a. m.: General Assembly: Address by Hon. Dean C. Worcester; short addresses by Prof. Frederick Starr, Prof. W. D. MacClintock, Dr. Jesse D. Burks, and Dr. Guy H. Roberts.

Following this program, classes will meet for half-hour sessions for the purposes of organization and assignment of work.

The public generally is invited to these exercises, and all residents or visitors to Baguio who will be able to attend the lecture courses regularly are invited to register for them.

Registration for lectures will take place at the Headquarters tents. Text-books for these courses will be supplied on memorandum receipt as soon as they arrive from Manila.

7 p. m.: Camp-fire celebration.

The full daily program with hours and places of lectures may be seen on the Camp bulletin board.

This number of the Herald is printed at Baguio on a press secured through the assistance of the Director of Printing. The press and its equipment were brought up to Baguio a week ago by Mr. Becker of the Bureau of Printing, and have been installed on the Camp ground in one of the rooms of "Wheeler Bali." Mr. del Rosario, foreman, and five compositors of the Bureau of Printing, arrived in camp yesterday and their efforts have enabled the second number of the Herald to appear to-day. The third number will appear Tuesday morning, the 21st, and will continue thereafter daily, except Mondays, until the end of the Assembly session. As previously stated, the Herald will be mailed or delivered free to any resident or visitor of Baguio who desires it.

The Herald will publish any official or social announcements which are sent or telephoned to the office of the Camp before 3 p. m. of the day preceding issue.

The Teachers' Camp has at present seventy-four occupants with accommodations for three hundred, should so large a number attend. What appeared to be an almost impossible achievement a few months ago has been accomplished through the generous aid and coöperation of a great number of people, to whom acknowledgment is made. The plan of holding the Teachers' Vacation Assembly in Baguio would not have been attempted this year had it not been for the boosting of Governor Pack, who last December outlined in a letter to the Secretary of Public Instruction the plan for a camp where the Teachers' Assembly could be held. Approval for the project was given and rush action became the order of the day; tents were secured from the United States by cable order of Purchasing Agent; the tent floors were made by the Benguet Commercial Company; Mr. Neely, the division superintendent of Benguet, made the arrangements with Mr. Camps for the dining accommodations; Mr. Haube, the district engineer, has labored indefatigably for us and, in spite of the unusual demands upon him from all sides, has completed two of the permanent buildings for the Igorot Industrial School, used by the Assembly, installed our water system, laying nearly a half mile of pipe line from a deep spring across the valley, put in the plumbing for the bath house, and in conjunction with Captain Sleeper built over 1,400 meters of road across the Camp connecting the North and South Drives. Upon Mr. Hazelton has fallen the brunt of the work in actually installing the camp and attending to the many details, and in this he has been helped by Mr. Blessing and Superintendent Neely.

In spite of the great amount of our freight and the difficulty of handling it, Mr. Jenkins's transportation company has made delivery of property almost as rapidly as it has been delivered by the railroad at Camp One.

To Lieut. Hilgard, U. S. A., the post quartermaster, Camp John Hay, are due our special thanks for expert assistance in laying out the camp and for repeatedly placing at our disposal the large facilities at his command. More than this, we have been cheered on in the project by the friendly good will and interest of all the people of Baguio, who have made us feel that our coming was heartily desired by them. This good will and warm-hearted support have given to the Camp a happy opening.

Early Impressions of the Benguet Assembly Camp.

To the fortunate people who have once beheld them and breathed their life-giving air, the mountains of Benguet will always suggest visions of Eden.

From the moment we left the train at Camp One, turning our backs on the sun-baked fields of the great central valley of Luzon to enter the cool Bued Canyon that leads to Twin Peaks, we were filled with joyous expectaney. There at our very feet rose the mountains, fresh and dewy as in the morning of creation, breathing promise in a thousand sweet ways of the rest and refreshment they held in store. The rushing little river as we splashed thru it sang of the heights from which it had streamed; the deep green grottos which we soon passed in numbers on the road gave forth fragrant cool gusts which betokened a world of cool fragrance up yonder; the echoing bird-notes under the lofty trees gave promise of a land soon to be seen, where life would be all song and joy. And so indeed it has proved.

After a night at Twin Peaks we started forth again at dawn, just as the highest peaks were touched with sunrise, and then our ascent of the mountains began in earnest. We followed the famous Benguet road, whose construction has been so costly in human life and treasure, but which is already justifying its building by its health and life-saving mission. Our vigorous mules pulled us steadily up, and ever up, reaching one great height only to reveal another beyond it, leaving the stream so far below that it looked like a chain of emeralds which were really deep green pools connected by cataracts and flanked by huge boulders.

Again and again on suspended bridges, we crossed this beautiful stream which now and then, by means of a cataract or waterfall, would come near enough for us to hear its unceasing song.

As we rose, step by step, the air became ever clearer and sweeter and we began to catch whiffs of a fragrance that took us back to our faraway Adirondacks and our California Sierra. The source of these sweet airs was not long to discover. When we had reached the top of the wonderful stretch of road known as the Zig-Zag, which lifted us swiftly up the towering side of a great mountain, a turn of the road suddenly opened to us the veritable promised land, the land of the Pines.

It was these stately trees that had sent their sweet message down to us on the sunny road, calling up memories of Adirondack trout streams and Sierra glaciers. In a moment, as we entered this pine-enchanted region, we seemed transported ten thousand miles away. The heat-quivering world

of bamboo and palm, which we had but left behind us, dissolved into a faraway dream and we surrendered ourselves freely and gratefully to the magic of the mountains. Our weary mules who had tugged us up the long ascent, responded likewise to the influence of the pines, and now rolled us lustily along the winding road, which disclosed fresh valleys and new green ranges and peaks at every bend.

Finally the road made a descending turn and brought into view a little Paradise, inclosed by numerous hills, each with its company of giant pines marching to the summit and sheltering here and there lovely tropical tree-ferns, the "atibangdal" of the Igorots. Here our wagon stopped, and we realized with delight that we had reached our destination. This charming valley was the site of the Vacation Assembly Camp as we instantly knew, when we caught glimpses of brown tents set here and there in various groves. Our attention now was turned away from the scenery by sight of the hospitable dining tent and ample stores inclosed near by, and we began to realize the thoughtful and adequate preparations that had been made for the comfort of the Assembly visitors.

After the first impression of the mountains when one can merely say "Oh how beautiful!" there comes the inevitable second thought "How can we manage to live here?" and now we found this vital query considered and answered before we had thought to utter it. In the first place, nature has done all she could to make this spot habitable, and the men who have chosen it have certainly read the purposes of providence aright in selecting it. Indeed it seems to have no drawbacks. Even the universal camp mosquito is excluded from this favored vale, and is condemned to sing his evening song and wage his nightly warfare in the lowlands. The climate is an unending source of wonder and joy. Each day the sun attempts to assert his burning sovereignty which at this time of the year is so formidable in the low-lying valleys, but as surely as his glare becomes a threat, a veil is drawn over his face, and the majestic pines whom nature herself appointed rulers here send forth their cool breath and continue their undisputed sway. The term tropics has no significance here, the temperature rarely rising above eighty degrees and falling at night to the neighborhood of sixty. How the heat from the vertical sun is disposed of is a mystery. That doubtless is the secret of the pines.

Nature did not exhaust her care for the refreshing of her children in devising this rare climate. Every turn of the land shows design. Numerous shaded knolls give sites for small groups of tents, which enable the campers to enjoy the privacy of

a little camp while profiting by the privileges of a large one. A spring near by furnishes abundant water, which is piped to the camp and made super-safe for drinking by being boiled.

Indeed, what nature could not do to make the conditions of this camp ideal, the enthusiastic and capable camp managers and workers have done, and it seems almost incredible that the camp which but a few weeks ago was untouched wilderness, should now offer its members not only all the necessities but many of the luxuries of comfortable living. Every device which can minister to the health and comfort of the campers has been arranged for. Shower baths and bath tubs with hot and cold water are provided. In addition to this, fresh water is daily carried to each tent and the waste taken away. There is daily free transportation by bus to Baguio, for those who care to go. The roomy house known as "Barrows Bali," which will later be used for a dormitory, is thrown open for the use of the campers.

Most interesting perhaps of all the provisions for an inspiring vacation assembly are those that look toward the social and intellectual pleasures which will make this camp notable. A constant source of delight will be the Constabulary Band, which will open every day and brighten every afternoon with a concert, and be ready at any time to give music for dances or entertainments. There will be pony trips of from one to eight days under the direction of experienced guides, thru the most picturesque and interesting parts of the mountains. In addition to the regular courses of study, there will be public lectures each week given by well-known speakers from the States, who have come for the sole purpose of assisting at this assembly.

Perhaps the most charming of all the experiences that the days and nights bring are the gatherings around the great camp fire which the coolness of the evening makes very welcome, and where song and story and good cheer speed the moments until we are glad to seek the further protection of the four blankets in our tents. It is at these gatherings that the social life of the assembly is concentrated. And here from time to time, the wit and imagination of the campers will flower into spectacular entertainments, with the campfire for footlights and the shadowy pines for screens.

Amid such scenes and experiences as these, traditions will be made thru the coming charming weeks of April and May, traditions which we hope may be suggested in some degree by the names still to be given to the various localities and drives and trails. It will be the privilege of every one to suggest to the deciding committee, names which by their beauty or significance will add a charm to the spots they designate. Some of the Igorot

terms may well be selected, such as "bato-bato" (the place of many rocks), for a beautiful ledge where a group of tents is placed. Not only the names of this camp are to be freshly minted, but its traditions and atmosphere as well.

This year in these ideal surroundings the happy opportunity will be set before every one to aid in making the Assembly such a success that it shall serve both as a stimulus and a restful memory to the teachers throughout their year of fresh effort, and make them look forward to another season in Benguet as the most beautiful conclusion that next year's conscientious labor can win.

FRANCES WILLISTON BURKS.

Riding Trips thru Southern Benguet.

One of the largest pleasures to be derived from the vacation experience at Baguio is an acquaintance with the southern end of the province, its beautiful natural features and its quaint and interesting Igorot villages, found everywhere throughout the hills. Well-made trails now connect nearly all parts of Benguet Province, and make pony travel easy and pleasurable even for the inexperienced rider. Governor Pack, who has taken the greatest interest in all features of the camp, has laid out a number of pony trips which are described below, and Mr. C. R. Moss, teacher at Kabayan, Benguet, has established a pony corral at the Camp where mounts can be secured for these expeditions at the rate of P3.50 per day. The plan is to make these trips in parties of eight to a dozen persons, accompanied by Mr. Moss, who will make all the necessary arrangements for putting up at night and securing food. A small party of nine, consisting of Mr. Moss, Mr. and Mrs. Vickers, Mrs. Shearer, Miss Tibbets, Mr. Adams, Mr. Cudoba, Mr. Hawley, and Mr. Evans left yesterday for a trip to Antimok mining district and Itogon.

The trips proposed are as follows:

TRINIDAD.—Going by way of Baguio and Pico, visiting the Agricultural Experiment Station and Stock Farm, and lunching at the Hotel La Granja at Trinidad; a visit to the Igorot barrio of Takian, where extensive artificial rice terraces may be seen, and return over a new trail coming in thru the Igorot barrio of Pakdal, near the camp.

THE ANTIMOK MINING DISTRICT.—Here on the slopes of the Antimok and Gold Creeks, tributaries of the River Agno, are great exposures of the metamorphic, auriferous rock, which forms the axis of the Cordillera of Luzon; here may be seen the curious burrow-like gold workings of the Igorots—the primitive sort of mining which they were

carrying on at the time the Islands were discovered and which yielded for centuries a steady output of precious metal; and also the modern mines and mills of the American mining companies who are so fortunate as to have secured possessions in some of these rich workings.

Irogon.—Is a typical Igorot village, some miles lower down and beyond the mining district. Here lives "Fianza," a wealthy Igorot "baknang." The trip to Antimok and Itogon together will occupy two days of easy travel.

Atok.—This is one of the highest inhabited points in Benguet, or indeed in the entire Cordillera—a very interesting Alpine valley, reached by a magnificent trail, lately finished and offering splendid scenic features. The trip will occupy three days, one of which will be spent in Atok.

Tublay and Kapanagan.—At Tublay are interesting hot springs. This place is the home of the famous "baknang" Juan Cariño. Kapanagan is some hours farther on. This is a two or three days' trip.

Sablan.—A beautiful little valley halfway down the mountain on the trail to Naguilian. This is the spot selected in 1899 by the insurgent general Antonio Luna for a stronghold and cannon foundry, and to this mountain valley were transported a great quantity of church bells, some of which still remain on the site. Sablan is the ordinary stopping place over night for parties en route from the Ilocos coast to Baguio, and before the completion of the Benguet road was frequently visited; at Sablan moreover Mr. Petrelli has established a branch agricultural experiment station where fruits and light tobacco are being cultivated with results that will be most interesting to all interested in Philippine agriculture.

Kabayan.—This is the oldest, most populous, and perhaps the wealthiest and most interesting town of the province. It is situated in the deep valley of the River Agno. Going out, the party will leave at noon, and pass the first night at the rancheria of the "baknang" Akop; the second day the party will pass over the crest of the divide and make the long descent to the town of Ambuklao; the third day the trail crosses the Agno River, and the party will stop at Daklan, where there are interesting hot springs; the next day Kabayan is reached. Here one finds himself in the center of the Benguet coffee culture; the rock-built rice terraces are extensive. The graves of the chieftains of this town are artificial grottos hewn out of the solid rock. From Kabayan the trip can be made on to Bugias and return in a single day. In this latter town the population differs, both in appearance and language, from the Igorots of southern

Benguet—the Nabalois—and are known as the "Kakanay." The people of Bugias are noted among Igorots for their wood carving, and their manufacture of ornamental wooden spoons. The return from Kabayan is made by a different trail, through the barrio of Bataan and Fox's Camp. The total time for this trip, in easy stages, is about eight days.

Any one of these expeditions carries the traveler through beautiful forests of pine and along elevated ridges abounding in splendid prospects, and for anyone interested in the life of the only Malayan mountaineers these trips will be full of rare human interest.

The Question of Names.

No suitable name has yet been found for the Teachers' Vacation Camp, nor for all of its sites where different groups of tents are pitched. A committee will shortly be asked to assist in giving names; meanwhile suggestions will be welcomed. We are informed by Governor Pack that the Igorot name of the site occupied by the Camp is "O-riñg-ao;" the name of "Bato-bato" has already affixed itself to the rocky hillside across the valley where two groups of tents are situated; the little valley in between, filled with meadow, is known to the Igorots as "Adod," while the northern part of the Camp is known to the Igorots as "Bayayeng."

The various tents and buildings used for office and class purposes have been more easily named. The group of tents containing the offices of the Director of Education and his assistants will be known as the "Headquarters;" opposite these tents and across the road a building is being put up of nipa and swali which will be known as the "Ramada." Ramada is a Spanish word (formed from *rama*, "branch" or "bough") and is a designation extensively used in Mexico and the southwestern part of the United States for a large booth for fiesta purposes. The writer has never met the word in the Philippines, but it is an appropriate term for a building of light materials, and the fact that it is not too pretentious a term for our assembly hall suggests its use for this building, which will be the general gathering place for the occupants of the Camp and the shelter where the band and orchestra concerts, public lectures, and entertainments will be given.

The building occupied by the Director of Education, and which in the future will be the dormitory of the Boys' Industrial School, has already received the designation of "Barrows Bali."

THE TEACHERS' ASSEMBLY HERALD

VOL. 1

BAGUIO, PHILIPPINE ISLANDS, TUESDAY, APRIL 21, 1908

No. 3

[THE TEACHERS' ASSEMBLY HERALD IS PUBLISHED DAILY, EXCEPT MONDAYS, DURING THE PERIOD OF THE VACATION ASSEMBLY. ENTERED AT THE POST-OFFICE AT BAGUIO, BENGUET, AS SECOND-CLASS MAIL MATTER.]

Program of Teachers' Vacation Assembly, Monday, April 20, to Friday, May 15.

[Band concert, classes, and lectures daily except Saturdays and Sundays, 8 a. m. to 12 m.]

Monday, April 20:

7.30 a. m.: Registration for classes.

9 a. m.: General assembly: Addresses and organization of classes.

Tuesday, April 21:

5 p. m.: Public lecture, Prof. Starr, "The Congo Free State."

Wednesday, April 22:

5 p. m.: Public lecture, Prof. MacClintock, Whitman's "Passage to India."

7.30 p. m.: "Kanyao" by Igorots of Bontok.

Thursday, April 23:

5 p. m.: Public lecture, Prof. Burks, "The George Junior Republic."

Friday, April 24:

Noon: Horseback party leaves Camp for Atok.

Monday, April 27:

5 p. m.: Public lecture, Dr. Roberts, "The Reform of the English House of Lords."

7.30 p. m.: Public lecture, illustrated with stereoptican views, by Dr. Whitford, of the Bureau of Forestry, on "The Forestry of the Philippines."

Tuesday, April 28:

5 p. m.: Public lecture, Prof. MacClintock, "The Comic Spirit and Its Levels of Manifestation."

7.30 p. m.: Public lecture, illustrated, by Dr. Whitford.

Wednesday, April 29:

5 p. m.: Public lecture, Prof. Starr, "Mexico as a Field for Folk-Lore Study."

7.30 p. m.: Public lecture, illustrated, by Dr. Whitford.

Thursday, April 30:

5 p. m.: Public lecture, Dr. Roberts, "The San Francisco Graft Exposure and Good Government Movement."

Monday, May 4:

5 p. m.: Public lecture, Dr. Bean, "General Principles of Heredity."

7.30 p. m.: Public lecture, Prof. Starr, "The Hairy Ainu of Japan," illustrated.

Tuesday, May 5:

1.30 to 3 p. m.: Opening of division superintendents' convention at the "Ramada."

3 to 5 p. m.: Lecture and demonstration by Mr. Petrelli of the Trinidad Agricultural Experiment Station. Subject: "Nitrogen in Agriculture," with special reference to the Philippines.

Wednesday, May 6:

1.30 to 3 p. m.: Division superintendents' convention.

3 to 5 p. m.: Lecture and demonstration by Mr. Petrelli. Subject: "Plant Improvement by Grafting."

Thursday, May 7:

1.30 to 3 p. m.: Division superintendents' convention.

3 to 5 p. m.: Lecture and demonstration by Mr. Petrelli. Subject: "Cross Pollination and Selection."

Monday, May 11:

2 p. m.: Opening of anthropological conference.

5 p. m.: Public lecture, Prof. MacClintock, Ibsen's "Reform in Drama."

Tuesday, May 12:

2 p. m.: Anthropological conference.

5 p. m.: Public lecture, Dr. Burks, "Democracy in Education."

7.30 p. m.: Public lecture, Dr. Bean, "Theories of Development and Heredity."

Wednesday, May 13:

2 p. m.: Anthropological conference.

5 p. m.: Public lecture, Dr. Roberts, "The New Federalism, or the Extension of Federal Authority."

7.30 p. m.: Public lecture, Dr. Bean, "Mendelian Heredity."

Thursday, May 14:

4 to 5 p. m.: Public lecture, Prof. MacClintock, "Wordsworth's Doctrine of Joy."

Friday, May 15:

Afternoon closing exercises of the Teachers' Vacation Assembly.

7.30 p. m.: Farewell social at "Barrows Bali."

The Opening of the Teachers' Assembly.

The program was carried out as published in the previous number of *The Herald*. The opening address by Mr. Worcester was a most interesting account of the history of the plan to make of Benguet a great sanitorium for the people of the Islands, and of the Benguet Road. The address is believed to have been one of such general interest that an effort will be made to publish extensively from it in the next number of *The Herald*.

Following Mr. Worcester, Dr. Burks spoke on "The Ideal in Industrial Education," and in part he said as follows:

"A contrast as old as the human race is that between materialism and idealism—the eternally vital problem of the relation between the things of sense and the things of the spirit. Emphasis upon one or the other of these factors of human life determines, in large measure, the character of the education by which a people attempts to preserve, to enrich, and to transmit its culture. In the present widespread demand for industrial education there is danger that we forget that to make a life is more important than to make a living; that the only true justification for industrial and commercial efficiency, in an individual or in a society, is the increase of social intelligence, social responsiveness, and social executive power. With proper regard for its relations to other factors in social progress, industrial education may become one of the most significant and uplifting forces of the present.

"In the early colonial history of the United States as in the history of all new countries, the great need was for efficient leaders. The higher schools and colleges were frankly designed for the sole purpose of educating men for the so-called learned professions, the great mass of men receiving merely the elements of literacy in the common schools. With the expansion of the country and the growth of democratic ideals, there has been an enormous extension of elementary and higher education, which has been modeled closely after the colonial system. In spite of the fact that probably not one in a hundred of our population is destined to enter college, our high schools almost without exception are designed primarily to fit pupils for admission to colleges; and the upper elementary grades to prepare pupils for the high schools.

"Our schools are thus dominated by an idea of scholarship with which most pupils will be very little concerned in their actual living. In our enthusiasm for democracy, with its slogan of liberty, equality, and fraternity, we have lost sight of children's differences in capacities, tastes, and prospective careers. We have continued to sup-

port and to extend a single type of education, serving the purpose of a literary and professional type of mind, on the false assumption that because this is open and free to all it conforms to the fundamental demands of democracy.

"In the United States, as in the Philippine Islands, the fundamental educational need is a system of education that shall fit every individual to perform his highest function in a democratic society. This is often interpreted to mean nothing more than participation in the political affairs of the nation, whereas citizenship really means far more than loyalty and political activity. It means integrity in private as well as in public relations; devotion to family as well as to state; capacity for self-support as well as for intelligent participation in party polities. Industrial efficiency is therefore an important and essential factor of good citizenship, without which the pursuit of the finer graces and arts of civilization would be impossible.

"Although by far the great majority of our boys and girls must find their places in industrial and domestic pursuits, our schools are training them directly for commercial and professional pursuits only. The apprenticeship system no longer exists and the household industries have been transferred to the factory. The educational function once performed by these two kinds of activity have been forced upon the school, and it can not long continue to disregard it.

"One of the most significant present tendencies in the United States is the general and very active interest in industrial education. At the last meeting of the National Education Association at Los Angeles a committee was constituted to make a full investigation and report upon the place of industries in public education. This committee will undertake to set forth the important part that industrial development has played in the history of the race, bringing together the best thought concerning the needs of children for constructive activities in their school work; the significance of the industries themselves as subjects of school study; the industrial needs of the United States; and the factors that go to make up industrial intelligence and skill. It will investigate the aims and methods of industrial education in Europe and propose plans of organization for industrial schools in our own country. It is hoped that the committee's report will coördinate and focus the desultory thought and effort that is now agitating the country.

"It is gratifying to note that your own Bureau of Education has taken a definite and advanced position on this important question. On the foundation of a general elementary education is to be reared a system of intermediate and higher schools carefully designed to meet the special needs of the various

communities, not only for intelligent and efficient leadership but for industrious and self-reliant character in the rank and file. On these two pillars of trained leadership and industrial intelligence very largely rests the hope of a genuine democracy in the Philippine Islands."

Professor Starr spoke on "Little Blacks." The points of greatest ethnographic interest in his delightful address are as follows:

"I have spent the larger part of the last two weeks among the Negritos living near Florida Blanca, in Pampanga Province. The group visited is under the control of a little old man called Capitan Talio, and occupies the outlying hills of the Zambales Mountains. These Negritos are interesting for many reasons, among them the following: (1) The Negrito presents a physical type that is well marked and notably different from all others found in the Philippines. He is so small of stature as to be properly called "pygmy" (the average of 48 adult males measured by Reed being 4 feet 9 inches); he is dark enough to warrant his name "Negrito;" he has woolly hair, broad flat nose, thick lips, and a projecting lower face (this most marked in childhood); he has the strong odor of the negro of our Southern States. (2) Near Florida Blanca these little negroes live scattered over a considerable area. One or two miserable shelters are built on the top of a ridge in the midst of a burned clearing, where a little maize and tobacco, a few beans and sweet potatoes, are raised by the rudest of agriculture. A few such settlements totaling perhaps fifteen houses make up Capitan Talio's domain. His people live largely by the chase, hunting deer and wild pig. They make fire by sawing two pieces of bamboo or "caña bojo" together. (3) Their chief weapon is the bow and arrow; they do not use spears. Yet the great weapon of their Malay neighbors, while in lower culture, was the spear. Their bows are usually much longer than they themselves and are strong and well made. Their arrows vary in form according to purpose and are ingeniously adapted to their use. (4) These little people have resisted all efforts so far made to locate them in settled towns. They live near towns of Filipinos, to whom they supply such wild products as "bejuco," ginger, wax, and meat of deer and wild pig in exchange for the few things they need or wish from the civilized world. They are timid and distrustful of their large neighbors. To a degree, they are disliked and feared by these.

"In Central Africa I have met the famous pygmies, both Weissmann's Batua of the Kasai district and Stanley's little people of the Ituri forest. They present an interesting parallel to the Negritos: (1) They too are little-men and women being like our children. They are dark in color,

and have woolly hair, broad flat noses, and projecting lower faces. (2) They live in small villages scattered through the forest, though they build better houses than the miserable shelters of our Negritos. They have a rude agriculture, but live chiefly by hunting. They make fire by friction of two bits of wood. (3) Their chief hunting weapon is the bow and arrow. While this is also used by some of the larger blacks, they are distinctly spear-men in contrast to the pygmy bowmen. (4) Their villages are built near those of larger peoples, with whom they live a similarly commensal life to that of the Negritos, exchanging wax and honey, game and ivory, with their large neighbors. They are easily offended, timid, and distrustful; they are feared and humored by the big blacks.

"Whether these two widely separated groups of little blacks are related has been much discussed. The Negritos are usually admitted to be the oldest known population of these Islands. They have been crowded and dispossessed by incoming Malays, and to-day occupy, as broken and separated fragments of population, but a small part of their former area. The pygmies exist now as separated groups, occupying limited areas, in various parts of Central and Southern Africa. Their area of habitat was, almost certainly, once continuous over a large part of the continent. They too have been crowded, dispossessed, and broken by incoming larger peoples. The parallel here is also striking. Personally, I believe the pygmy peoples of the Philippines and of Central Africa are related and descendants of an ancient dwarf people that occupied an enormous area, but exactly where they originated, what was their chief center, and why they have left little trace elsewhere, I can not state.

"I have called this little people ancient. Herodotus wrote clearly of African pygmies. But we know that pygmies existed in the Dark Continent far back of him. There is the representation of an Akka on the walls of an Egyptian tomb that long antedates Herodotus. And the oldest letter (perhaps) known from ancient Egypt—it is, I think, five thousand years of age—relates to a pygmy. The letter was written by a merchant's trader, who had penetrated to the heart of Africa for trade. He had secured a pygmy as a curiosity and was bringing him to his master. In that same letter mention is made of another little man, who had been similarly brought out, long before!"

Professor MacClintock spoke on "Some Values in Art." He said,

"We recognize a passion amounting almost to an instinct in many individuals of the race for making things well, economically, and skillfully,

for adorning things made and for reproducing in picture or imitation both natural objects and human experiences. This desire shows itself in early societies in the structure and adornment of utensils of use in domestic life, warfare and hunting, in the elaboration of social ceremonies—religious ritual, marriage, burial, feasts, and preparation for war and the chase. It shows itself also in the ballad dance—a combination of song, dance, and story.

"From the beginning the element of free and happy activity enters into this beautifying of social life as it does into play, and it remains in the latest theories which regard art as a higher play of mental faculties, not at once socially useful. As the world advances, this pleasure in making and doing things freely and well is gradually freed from social usefulness and claims an independent life. This separation is deeply regretted by many thinkers who insist that art which is not purposely and visibly helpful in making society more social is a disease and mistake. The opposing school of writers are sure that the peculiar elements in art and artistic ways which give them any reason for being are easily separable from all directly useful things and should be developed for themselves.

"From these two aspects of art arise the ancient division into the useful arts and the fine arts with two schools of defenders and workers. At the present moment there is a reaction toward the dignification of the useful arts and even an identification of all art with the direct service of society. Ruskin, Morris, and Tolstoy are typical writers who feel that art must be always a handmaid and helper of religion and morality, of domestic and social life. This is at least half the truth and the one of first importance.

"It is interesting and easy to see how the separate arts develop according to the medium they use for expression—literature from language, painting from line and color on flat surfaces, music from related sounds. Each art gets its technique and its special service to taste from this individual medium in which it works.

"Looking at the larger uses of art, we find the following of primary importance: The arousing and training of the imagination; the training and pleasing of the sense of order, structure, unity; the cultivation and satisfying of the social feelings; the satisfying of our idealizing natures which delight in a world ideally better than that we live in; the pleasure in refined workmanship and evidences of skill in design and manipulation; the teaching of the laws of social and mental life through an imaginative, vicarious experience; and finally an ever-increasing pleasure, a refining and feeding pleasure which can be shared with all others."

Dr. Roberts presented the Japanese school situation in San Francisco. His summary of the legal side of the situation was as follows:

"In conformity with a law of the State, the San Francisco Board of Education, in the fall of 1906, passed a resolution designating a separate school for the accommodation of Japanese children. This action brought a storm of protest from the Japanese which was echoed from Washington, the President even referring to the matter in his annual message—and in rather strong terms.

"The point at issue was whether the resolution was not void because it conflicted with a provision in an existing treaty between Japan and the United States which 'in all that pertains to residence and trade' gave to the subjects of each the same rights in the territories of the other as those enjoyed by the subjects of the most-favored nation. The Japanese and President Roosevelt asserted that inasmuch as other aliens could still attend the schools attended by American children there was an unlawful discrimination against the Japanese.

"There are three distinct lines of defense for the action of San Francisco board:

"(1) Do the privileges granted by the treaty include the right to attend school—that is, is such a right one of the privileges of residence? This matter has never been adjudicated by the courts and is certainly still an open question.

"(2) Did the National Government have the power to grant such a right? The tenth amendment reserves to the State governments all powers not expressly delegated to the Federal Government nor forbidden to the States. The control of education seems to be one of these reserved powers and so, it is argued, the National Government has nothing to do with it.

"(3) But granting that the privileges of education were conferred by the treaty and that the National Government had the power to confer them, the question still remains, Was the action of the San Francisco board such a breach of the treaty as to be void? The San Francisco people maintained that it was not; that the regulation was a proper police measure.

"It was pointed out that American courts both in the North and in the South had decided again and again that the segregation of negro school children was an eminently reasonable police regulation because of the different social and moral characteristics which attend differences of color. If such segregation is reasonable when applied to our own people, it is certainly justifiable in the case of aliens. No treaty could possibly be interpreted so as to give foreigners greater privileges in our schools than those enjoyed by our own citizens."

THE TEACHERS' ASSEMBLY HERALD

VOL. 1

BAGUIO, PHILIPPINE ISLANDS, WEDNESDAY, APRIL 22, 1908

No. 4

[THE TEACHERS' ASSEMBLY HERALD IS PUBLISHED DAILY, EXCEPT MONDAYS, DURING THE PERIOD OF THE VACATION ASSEMBLY. ENTERED AT THE POST-OFFICE AT BAGUIO, BENGUET, AS SECOND-CLASS MAIL MATTER.]

[For the next camp-fire.]

In Baguio's Hills.

—Tune, “Auld Lang Syne.”

The camp-fires flash in Baguio's hills,
The pine trees keeping guard,
Where friendship's sacred fountain fills,
And care flies heavenward.

For Baguio's grassy hills, my dear,
For Baguio's hills,
We'll raise a song of hearty cheer,
For Baguio's hills.

We've fed the streams of childish minds,
The tiring seasons through,
But now the stars and mountain winds
Their healing work shall do.

For Baguio's grassy hills, my dear,
For Baguio's hills,
We'll raise a song of hearty cheer,
For Baguio's hills.

—M.

Baseball Game.

There will be a baseball game Wednesday morning, April 22, at 10 o'clock, on the Country Club grounds, between the Baguio Baseball Club and the team from Camp John Hay. Through the kindness of the commanding officer of the camp, the Tenth Cavalry Band, which has just arrived in Baguio, will play during the course of the game.

To-morrow afternoon at half past 3 o'clock Mrs. Barrows and Mrs. Burks will be at home to all friends.

The social evening and dance at “Barrows Bali” has been set for next Thursday evening.

Division Superintendents' Convention.

The division superintendents' convention, which will commence Tuesday, May 5, will be attended by the superintendents and acting superintendents from all divisions. An attendance of from fifty to sixty is expected. Each superintendent has been asked to present a brief paper summarizing the salient points of the work in his own division for the past year, and presenting recommendations for the educational policy of the coming year. This will be the fifth annual division superintendents' convention. This regular assembling of the superintending force of the Bureau of Education for the purpose of discussion and conference has proven of great value in the past and has become an established institution.

Constabulary Band and Orchestra.

The Director of Education is in receipt of telegraphic advice from the Director of Constabulary that the Constabulary Orchestra will arrive in Baguio next Tuesday, April 28. An arrangement has been made whereby the Assembly will have the pleasure of a band concert each morning preceding the lecture periods. It is hoped also that afternoon and evening concerts can be had. The afternoon concerts, in case they are given, will be at 4 o'clock immediately preceding the public lecture. Captain Loving stated some time ago that he expected to so select the instrumentalists that they would be able to furnish both band and orchestral music.

Kanyao.

To-night at 7 a band of Bontok Igorots who are at work in Baguio will give a “kanyao” or ceremonial feast with dancing on the Baguio Assembly grounds. In case the evening is rainy shelter will be arranged for both dancers and spectators.

Dr. Whitford's Lectures on Forestry.

The special subjects for Dr. Whitford's lectures, April 27 to 29, inclusive, will be “The Forests of the Philippines,” “The Forest Products of the Philippines,” and “Forestry in the Philippines.”

Address of Hon. Dean C. Worcester at the Opening of the Vacation Assembly.

THE DIRECTOR OF EDUCATION, LADIES AND GENTLEMEN:

In the absence of the Governor-General and of the Secretary of Public Instruction, it is my pleasant duty to welcome our distinguished guests and this gathering of school-teachers to Baguio. You have all doubtless heard many things about Baguio and Benguet, and, no doubt, the statements that have reached you have been in many respects very contradictory; now you will be able to see for yourself, and we are expecting, when you go home, that you will tell people what you have seen. All this region needs is to have people see it and have them tell others about it.

I want to say to you this morning a few words about the history of the opening up of this region. My first knowledge of this region was obtained from a Spanish employee of the old Bureau of Forestry, in Mindoro in 1892, and among other things he told me about the mines up here. I made up my mind to visit this region, and, although at that time I was unable to do so, when I returned with the first Philippine Commission I made a search of the Spanish archives relative to it. I found that Governor Weyler had sent a Spanish commission to examine the country especially around La Trinidad to see if it were not possible to establish a sanitarium to which Spanish soldiers and other Government officials might be sent. This commission sent by General Weyler was composed of very able men and rendered an excellent report, which is on file. The facts there given in regard to the temperature seemed almost too good to be true. On my return to the United States I brought them to the attention of Secretary of War Root, and when the second Philippine Commission was leaving his office the last instruction which he gave us was that we should investigate the truth of these statements and, if found to be true, we should open up the region—so the Philippine Commission has simply carried out the instructions of the Secretary of War.

Shortly after our arrival, General Wright and I came up here accompanied by a most imposing escort, which was quite needless. Those of you who feel a little impatient because your trunk is late or because the automobile breaks down should have come in the olden days, when we made the trip from San Fernando de Union, when we came for twenty-four hours through the scorching lowlands and through the Naguilian River, then took horse and rode up a trail which had been cut down to a

V, to Sablan, where the only available quarters were occupied by Igorots and where "the terror that walketh in darkness" was very much in evidence; and then took another day over rotten bridges and rough trail, coming round by way La Trinidad, and finally reaching this place thoroughly exhausted. On this trip we were accompanied by Dr. Maus, an Army surgeon, who had demonstrated most conclusively before we left Manila that the statements of the Spanish commission were not true; that the temperature could not be as low as they had stated; and, after using a pencil for a few moments, he demonstrated exactly what the temperature would be. I said in reply that while the commission might be deceived and might even be tempted to draw the long bow, it was difficult to believe that three such men as the gentlemen who reported on this region would lie six times a day for thirty days so that the lies would all hang together and not conflict. However, we had this difference of opinion. Major Maus met with his first reverse some time before reaching Baguio. As we struck the trail we met a typhoon, and the Major had a sudden attack of dengue. Then, when we reached La Trinidad it was possible for one to see one's breath, and we captured most of the blankets. Dr. Maus was induced to change his opinion of the climate, and it is only fair to say that he put in a very fair report, which stated the facts. It is needless to say that General Wright and I very promptly decided after seeing this country that the statements of the old Spanish commission were essentially true.

At that time the valley of the Bued River was practically an unknown region. It is said that one Spanish geographer went through it, but as to this I have no knowledge. Mr. Higgins, the present manager of the Manila and Dagupan Railway, attempted to go down the canyon, but failed to get through and returned after going but a little distance. A little later we sent an engineer to Baguio and he reported he had been through the canyon and it was feasible to build a railroad through, but he said prior to the construction of the railway it would be necessary to have a road for the transportation of supplies, etc., and we ought to build the road first. He wanted ₱75,000 to build the road; he would not use all of this sum, but wanted a margin of safety, and would return the balance unused. I won't mention the time in which he thought the road could be completed, as it would tax your credulity, but the amount of ₱75,000 which he estimated would be necessary is historical. We now know the man could never have been through the canyon, or, if so, he was carried through in a state of insensibility, for no

person in his senses could have thought the road could have been constructed for the amount he asked.

In 1901 Professor Moses and I came up to see how the road was getting on. We came up as far as Camp One and came to the first great cliff, where the first ₱75,000 was expended. There was a road there of something like a hundred feet through solid rock, and it was an expensive piece of work. At the upper end we found the road extending down quite a distance through the canyon. The engineer told us that after we got through the first cliff it would be easy sailing. The next year I came up again. That time I was taking some of my own medicine. I had been ordered to leave the country on account of my health and thought it might be well for me to come up and try my own prescription. I came and got the benefit of new information regarding the road. I found we had progressed a very short distance at the lower end of the road, and likewise at the other end of the road very little progress had been made. When I went down my report as to the progress made was not so rosy as it had been the year before. The next year we all came again, on the first visit of the Philippine Commission. That trip saved Governor Taft the necessity of going to the United States. We came back troubled by the condition of the road work; some engineers did not hesitate to say that the road first surveyed could not be carried out. In the canyon a place had been reached where there was at first sight no evidence of the presence of rock, but where the moment they began to dig they found a shattered ledge broken up by volcanic action. They had gone back sixty feet and up a hundred feet and at the end of that time they had a roadbed only four feet wide which threatened to slide back at any time. That work started a slide which is still eating into the vitals of the mountain. This, perhaps, was a difficulty that could hardly have been foreseen; however, it existed and it was deemed desirable to make a trip down the canyon. I made the trip down the canyon with Colonel Kennon and others. Most of us left our horses at the top of the canyon with the intention of going up the canyon and down the other way. We went over precipices, and swam down the river in many places, finally arriving at Twin Peaks a very dilapidated body of men; and most of us had engagements in Manila which made it impossible for us to return. Governor Pack and I started back and finally got back, having made a record trip up the canyon. We concluded the road could be put through, and Colonel Kennon also reached that conclusion, and was almost im-

mediately put in charge, when real work on the road began. Kennon was a man of great ability with a remarkable capacity for gathering together men capable of doing tremendously hard work, whatever their other faults might be. He began to make astonishing progress in the work on the road. He promised we would go up the next year or, at least, be able to ride through. The governor of the province called our attention to the fact that from Camp Four a trail could be put through, and the present Governor-General and I came up and went over the route of that proposed trail. We concluded that if the governor could build the trail for the money he asked for, he ought to have that money. It was given him and he made the trail and that year we were able to ride through. Kennon had promised that we would be able to ride through on the 1st of May and on the last day of April I arrived at Twin Peaks.

At that time the first suspension bridge did not have a plank laid; that bridge gang had been on the work consecutively for forty-eight hours when we came and they finished the work without stopping for food in time for us to cross next day, simply because Kennon had said the road was going to be done on the following day, and so it was. The fact that there was great doubt as to whether it would be done was known and as the men lined up along the road there was a broad grin all along the line. They continued to push the work along at the same tremendous rate and that same year it was possible to go through in a vehicle. Mrs. Wright was the first person who ever rode over the road all the way to Baguio. Some people, not appreciating the fact that it was easy for the rain to establish channels, used to get excited every time there was a fall of rock and dirt on the road and communication was temporarily interrupted; so long as the roadbed was not carried away no one who knew got excited over the fact that some rock fell on the roadway. There was one reverse that gave ground for the belief that something was wrong. The river had been blasted full of rock and the water had found its way through the stones. It was supposed that the rains would come gradually and gently as they usually do, and that the water would find its way down without difficulty. But we had a terrific cloudburst and a solid wall of water swept down the canyon and the boulders flew through the air, and two of the bridges were completely put out of commission. One of them was carried away entirely and another knocked off its posts by these flying rocks.

The road cost a sum enormously in excess of

what was anticipated, and while it was true that, if we had foreseen the cost, we would have felt that in the existing state of finances we were not justified in undertaking it, I believe that every man who had anything to do with it is glad he voted for it. The convictions of every member of the Commission were that the opening up of this country was worth what it cost; and I think it is also the case that if the cost of constructing the road mile by mile is compared with the cost of constructing similar roads in similar regions elsewhere, it will be found that the cost was not excessive.

In 1906 affairs began to languish somewhat. Some of us thought the Benguet road should run somewhere. It was suggested that there ought to be something here, now that the road was built. Fortunately, reinforcements for the cause of Benguet arrived in the shape of Mr. Forbes, who became enthusiastic, and Mr. Burnham, the architect, who was also most enthusiastic. He did suggest, however, that we ought not to develop Baguio because there was no lake here, and that we should try to find a similar place with a lake for a summer capital. I had spent a good deal of time in the Philippines and was convinced there was no such place. He finally laid out the plans for the future summer capital which, if carried out, will result in the creation of a very beautiful and artistic city, and we are doing everything possible not to interfere with this plan. That marked, perhaps, the low ebb of the tide, and from that time on the development has been consistent, and in view of all the conditions really extremely rapid. What the conditions are to-day you are able to see for yourselves. What they will be in the future

it is now no part of my business to tell you, still I shall be surprised if the development which has gone on does not steadily and rapidly continue for many years to come.

We opened this district up promptly because we believed that if Americans remained there must be some place where they could speedily find relief when suffering from tropical troubles. We want men to come here with their families and to be happy and contented here. We believe the region will be of use to the people of the country in combating tuberculosis, which is excessively bad in the lowlands. We have good reason to believe that one person in six suffers at some period in his life from tuberculosis and we know positively that the disease is steadily on the increase in Manila. Up here it is practically unknown, and it stands to reason that, in a place where it is unknown, people who live an out-of-door life will in time recover from it. For that reason alone we believed we were justified in opening up this region. The new sanitarium will probably be completed in about two months. Meanwhile an immense amount of good has been done with the facilities we have had, poor as they are. The change in the attitude of the native population toward the hospital work here has been most interesting. Formerly the Igorot would kill a chicken or a pig, or, if he were a rich man like Cariño, would kill a carabao, but in the case of Mrs. Cariño we persuaded her husband to have her treated by a physician, and she got well. To-day you will find that the Igorots are pretty well convinced of the value of our medicine and even of the surgeon's knife, and the "kanyao" in consequence is rapidly disappearing.

THE TEACHERS' ASSEMBLY HERALD

VOL. 1

BAGUIO, PHILIPPINE ISLANDS, THURSDAY, APRIL 23, 1908

No. 5

[THE TEACHERS' ASSEMBLY HERALD IS PUBLISHED DAILY, EXCEPT MONDAYS, DURING THE PERIOD OF THE VACATION ASSEMBLY. ENTERED AT THE POST-OFFICE AT BAGUIO, BENGUET, AS SECOND-CLASS MAIL MATTER.]

Present-Day Educational Tendencies.

DR. BURKS.

The present is a period of radical readjustment in educational thought and practice. This is in conformity with the spirit of the age as it appears in religion, science, philosophy, and theories of society. The whole field of educational activity is being thoroughly tested. Many of the important current problems may be classified according as they concern: (a) The fundamental purpose or aim of education. The question is widely asked, Just what should we attempt to do in our schools? The theory of "discipline" and of "harmonious development," for example, have been widely discredited. (b) Means for accomplishing the educational purpose. The historical content of curricula are being forced to justify themselves by clear and substantial evidences, and new conceptions of subject-matter are being tested experimentally. (c) Method of attaining the end of education. The study of the psychology of children's growth is being pursued with great earnestness in the hope of establishing rational principles of procedure in education.

Lecture Announcement.

On Thursday, April 23, at 5 p. m., in Judsen Tolda, Dr. Jesse D. Burks will lecture on "The George Junior Republic."

Professor MacClintock will read Kipling's War Poetry for the soldiers at Camp John Hay this evening (Thursday) at 7.30 p. m. Music will be furnished by the Tenth Cavalry Band. The members of the Teachers' Camp are invited to be present at this reading.

The social evening and dance at "Barrows Bali" has been set for Thursday evening, April 30, by which time it is expected that the Constabulary Orchestra will be on hand to furnish the music.

Lectures on Heredity.

The subjects of the public lectures on "Heredity" to be given by Dr. Bean during the course of the Vacation Assembly are as follows:

- I. The General Workings of Heredity.
- II. Theories of Development, Evolution, and Heredity.
- III. Mendelian Heredity in Man.
- IV. National Eugenics, Hereditary Jurisprudence.

Shakespeare's Greater Plays.

PROF. MACCLINTOCK.

I.

SHAKESPEARE'S "MACBETH."—The organizing idea of Macbeth is that it is the complete natural history of the sin of ambition in a vigorous, accomplishing, practical, but essentially unintellectual and unimaginative man. The play divides itself naturally into the temptation, the overt act of crime, its immediate consequences, and the ultimate consequences—Act I, Act II, and Acts III, IV, V. Macbeth had long been familiar with "black and deep desires," had been conferring with the spiritual witches who tempt men to their destruction. His ambition has often suggested thoughts of taking "the instant way." Like all men standing on a scale of preference, he is easily tempted to rise by wrong means.

This is brought to a crisis for Macbeth by the immediate fulfillment of a part of a prophecy of the witches following a successful military campaign against the enemies of King Duncan. He at once thinks of murdering Duncan to secure the remainder of the prophecy. He hesitates, and half concludes to wait for fate. But he has communicated the good news to his wife, who is roused to a fierce ambition for him and determines that he shall be what he is promised.

On grounds of expediency and fear of consequences, Macbeth thinks he has decided "to go no further in this business," but in a brilliant passage of mental arms his wife overcomes his scruples by her knowledge of him, her determination, her mastery of scorn, and her knowledge of how to accomplish their end safely. Macbeth screws his courage to the striking place and Duncan is killed.

Contemporaneous Problems in Government.

DR. ROBERTS.

I.

There are probably no political problems in the United States of greater moment at present than the questions of how the people are to be induced to participate in public matters and how, when they do participate, their will is to be carried into effect. As a matter of fact, the latter is the more important problem of the two, as it in all likelihood contains the former. Men neglect their civic duties largely because they believe that with the existing machinery of government there is no certainty of their wishes being consummated. They see party nominations made by a machine to their exclusion, and so saddle themselves still more with machine rule by remaining away from the primaries. They behold their elected representatives misrepresenting them and so abstain from voting at the regular elections and pay little or no attention to the acts of their legislatures.

To cure these evils a movement has been sweeping over the country during the last decade, the purpose of which is to bring the people into closer touch with government—primary reform, to insure the nomination of party candidates who are the real choice of the party and not of the machine; the referendum and initiative, to check the acts of the legislatures and to make good their delinquencies; the recall, to make possible the removal of an unsatisfactory official.

The basis of party nominations has been the caucus or primary, an institution which extends as far back as the Revolution, in which candidates for local offices have been named directly, and delegates have been chosen to attend conventions which nominated candidates for offices in larger districts. For a long time these caucuses were entirely under party supervision, with the inevitable result that they were used by the machine as a tool for gaining or retaining control of the party. Organizations were effected which made it possible to keep those opposed to the machine out of the caucus; chicanery and trickery of all kinds were practiced, "snap" meetings would be called, caucuses would be packed, ballot boxes would be stuffed, or as a last resort a free-for-all fight would be started which would break up the assembly and necessitate a second meeting where the politicians would appear with reinforcements while the good citizens, disgusted by the previous caucus, would usually stay at home. And so it came about that the machine practically controlled elections through its control of nominations.

That such conditions might be obviated it has been suggested by some that the English system of nomination by petition be adopted, but in America this would very likely lead to a multiplicity of candidatures. Others have urged civil-service reform as a cure, maintaining that in this way the stake which makes the game worth playing for the politician would no longer exist.

Then an attempt has been made to reform the primary itself. The first step in this direction was taken by the parties themselves. It consisted in the adoption of certain rules which made registration necessary for voting at a caucus and which permitted every bona fide member of the party to register, thus making the caucus more open and decreasing the opportunity for "packing." Other regulations provided the procedure to be observed at the caucus. "Snap" meetings were made more difficult by rules for proper advertising. But good as these regulations were, they had to be enforced by the very men against whose machinations they were aimed, and as a result the situation was not much improved.

It now became evident that the State must step in and control this hitherto extra-legal institution, and since the civil war practically every State has done so. The old system of caucuses which chose delegates to conventions was retained, but both caucus and convention were regulated by law. The State provided rules for registration and proper advertising, supplied the ballots, supervised the casting and counting of ballots through its regular election officials, and in general applied to the caucus the election laws of the State so far as they were applicable. In this way the rights of the elector were protected, but still, even in those States where the best primary laws obtained, no more than 40 per cent of the voters participated in nominations. The reason is evident. The voters realized that under a system where they chose delegates who selected the candidates in convention it was impossible for the voter to have his preference for more than one or two offices recorded, and consequently they remained at home.

Literature in the Elementary School.

PROF. MACCLINTOCK.

I.

However hard to define and get the exact center of its nature, literature must demonstrate its peculiar service to education. This is best done by seeing that literature is art, one of the fine arts. It differs from other arts in that its medium of expression is language, and from other interests which use language by the fact that its aim and

function is to confer aesthetic pleasure. This fact enables the teacher to choose his material from the point of view of literature only, it helps him decide the methods of handling it so as not to make it seem the cause of other disciplines, and it fixes for him a definite tangible end to be reached.

Literature has rightly come to have a smaller place in the school, owing to the enrichment of the curriculum, the turning away from book education and the reaction from bad teaching. When a piece of literature is chosen for school purposes it should be simple and typical, not too imaginative, not too emotional, and it must be perfect in all its details of structure and expression.

Not only must literature for the school be good in its kind; it must be fit for the special stage of the child's growth and adapted to be read in class rather than to the single child.

The teacher of literature for children must himself know and love literature, must know that good literature for children is largely only simple literature, must be familiar with the old, well-tried folk and hero tales, and must have faith in the life-giving power of his subject.

General Anthropology.

PROF. STARR.

I.

THE ANTIQUITY OF MAN.—Tylor first considers the question of man's antiquity. He presents three main arguments: (1) The diversity of race types; (2) the diversity of languages; (3) the history of culture. Under the last he presents the evidence from prehistoric archaeology. We shall develop this:

(A) Through the first half of the last century it was almost matter of religious belief that man had existed less than six thousand years. Bishop Usher's chronology prevailed and the year 4004 B. C. was generally accepted as the date of Adam and Eve's creation. In 1832 Boucher de Perthes announced the finding in certain French river gravels of stones chipped to a definite form for use by man. If these gravels had been undisturbed since their deposition, man must have existed at that time and have been the contemporary of mammalian forms long extinct—as the mammoth and woolly rhinoceros. But this meant that he was much older than Bible teaching seemed to show, hence a bitter combat, lasting almost thirty years, was waged against the bold discoverer. It ended in the year of 1859, with the official acceptance of his ideas by a committee of scientists who had been appointed to examine his evidence. Man certainly existed during the Glacial period of the

geologist. To-day we have ample evidence for this both in the form of artefacts and of human bones.

(B) The ground of battle was now transferred. Is man older than the Glacial period? Did he exist in the Tertiary? A long list of apparent evidence from many places was promptly forthcoming—bones apparently cut or scratched by man's tools, bones apparently intentionally broken, flints fractured or crackled by fire, stones chipped along the edges, bones of human beings. De Mortillet sifted all this claimed evidence in a masterly way and admitted validity only for chipped flints from Puy Cournoy in France and Otta in Portugal. The crackled and chipped flints from Thenay he believed due to fire and working, but nonhuman. While this is small evidence, it must be remembered that one single piece of unquestioned human work from undisturbed Tertiary deposits would be decisive. But if no relic of human handiwork or no single human bone of Tertiary age were ever found, the monogenetic anthropologist would still assume man's existence then. For (a) throughout the Glacial period man already occupied a large area; (b) more than one human type already existed; (c) the culture of the Glacial-period man was not primitive. To allow time for establishment of diverse types, for development of culture, carries man's existence back into the Tertiary.

(C) At Trinil, Java, Dubois has found a femur, a skull cap, and two teeth in Tertiary deposits. To the being represented by these remains he gives the name "Pithecanthropus erectus." It is more apelike than any known human type, more human than any known ape. What bearing has this find upon our question?

(D) The present controversy centers upon "eoliths." These are stone chips seeming to show effects of use. They have been found by thousands in many localities—in England, Germany, France, Belgium, etc., in both early Glacial and Tertiary deposits. Prof. A. Rivot, of Brussels, has accumulated a magnificent series from all localities, and considers them evidence of man's existence. If accepted, they are direct evidence of man's existence well back into the Tertiary age.

Heredity.

DR. BEAN.

I AND II.

Any discussion of heredity necessitates a definition of the term, a limit to its application, and the exclusion of what is not directly heritable. Heredity is like producing like with modifications in one or many generations. It is limited in its

final analysis to what is contained in the ovum and spermatozoon at the time of their fusion. Environment begins to work immediately. Non-heritable conditions are maternal and paternal impressions, mutilations, and specific infectious diseases. Truly heritable conditions are specific (through species), racial, familial, diathetic, and nervous.

All heredity is either blended or not blended. When not blended the process is like placing a clean and an opaque glass together, which usually slide apart in the third generation, resulting in what is familiarly called atavism. Specific and racial heredity are illustrated by tracing the origin of all forms of life, and bringing the results of the mingling of types in Europe and America from prehistoric times down to the present. An attempt is made to determine the probable antiquity of man, and in order to do this the nebular hypothesis is expounded, and geological formations are considered especially with reference to paleontology, the different steps in the evolution of life from the simple cell through the fish, reptile, bird, and mammal to man being emphasized, each step associated with definite geological formations.

Fossils of man found in river drift and caves are noted with details as to their location and probable age. The ice age is discussed and its relation to prehistoric man explained. Man wandered over the wilds of Europe before the Glacial epoch, and remains are found associated with such extinct forms as the mammoth, the woolly haired rhinoceros, the saber-toothed lion, and the reindeer in terraces of river gravel high above the present river beds, and in caves where the remains are covered by stalagmite to the depth of twelve to twenty feet, indicating a great antiquity for the human kind of Europe. These were men of the early stone age (Paleolithic), who were of at least two types, probably three. The earliest was the Neanderthal-Spy type with large frame though not tall, long head, heavy brow ridges, and retreating forehead, considered by many to have had negroid characteristics, but not like the negroes at present. This type has been found in the river drift of Asia, Africa, and Europe, very widespread. The second type has been called Cro-Magnon. It had a limited distribution along the west of Europe and in Britain. The men were very tall with long high narrow heads and wide faces. The third

type filled the Mediterranean basin at a period subsequent to the appearance of the other types, infiltrated Europe and the British Isles, and probably spread over Asia and Africa later. This type may be called Iberian, or Mediterranean, and is delicately molded, small, and has a very long head. These three types are at present found in Europe somewhat modified, but located as in Paleolithic times. The Adriatic corresponds to the Neanderthal-Spy and is found in eastern Europe especially around the Adriatic basin. The Littoral corresponds to the Cro-Magnon and is seldom found more than one hundred miles inland along the Atlantic and Mediterranean coasts. The Spaniard is the best living representative of the Iberian and the Basque of the Pyrenees is probably a remnant of this type.

In the new stone age (Neolithic) a new people and a new culture infiltrated Europe from the East and penetrated to Ireland. These were the Celts, the large round heads buried in Britain in round barrows. The tawny giant of history in England conforms to this type, which persists to-day. The Middle European is different in coloring of hair and eyes, but is probably the same type modified by environment and admixture. Later came the historic Teutonic hordes, who overran Europe and Great Britain, leaving traces everywhere and completely changing many sections. These were of at least two types, the Scandinavian—tall, blonde, long-headed—and the Saxon—short, blonde, and broad-headed. The action and reaction of these types upon each other affords one of the most interesting fields for a student of heredity that can be found, yet few have tackled it. Investigation of more than 1,100 students at the University of Michigan by myself in 1905-1907 revealed the presence of all the primary European types, and a few others. Besides these there were found blended types representing two or more of the original types. There were indications of persistence of type, of modifications due to crossing, of mixed types which are not truly blended but possess certain characteristics of one type and other characteristics of another, while some of the characteristics are blended. Nearly all of these types may be found among the teachers attending the Assembly.

A theory of heredity, which explains the above findings, will be presented in a future lecture.

THE TEACHERS' ASSEMBLY HERALD

VOL. 1

BAGUIO, PHILIPPINE ISLANDS, FRIDAY, APRIL 24, 1908

No. 6

[THE TEACHERS' ASSEMBLY HERALD IS PUBLISHED DAILY, EXCEPT MONDAYS, DURING THE PERIOD OF THE VACATION ASSEMBLY. ENTERED AT THE POST-OFFICE AT BAGUIO, BENGUET, AS SECOND-CLASS MAIL MATTER.]

Announcements.

Announcements intended for publication in the Herald must be delivered to the editor, at Headquarters, before noon of the day preceding that on which they are to appear.

The Social Committee announces a candy pull for all the Camp at "Barrows Bali" this evening at 8 o'clock.

The men at the Teachers' Camp have formed a baseball team which will play the Baguio Baseball Club on the Baguio Athletic grounds to-morrow (Saturday) morning at 10 o'clock.

The party for the Atok trip will leave Camp to-day at 1 o'clock, returning Sunday or Monday. It will be necessary for those making the trip to be provided with blankets.

The Social Committee, Mr. Hagen, chairman, will be glad to receive suggestions of any kind relative to entertainments, etc.

Bontok Kanyao.

As announced in a previous issue of the Herald, the Igorots working about the Camp grounds gave a kanyao on Wednesday night. There were thirty-eight Bontok men in evidence and their singing of the song that tells of their recent achievements and their dancing of the dance which precedes an expedition were very realistic.

An amusing incident was the singing by these warriors of verses of "America," "My Old Kentucky Home," and other songs learned by some of the men while at expositions in the States.

Literature in the Elementary School.

PROF. MACCLINTOCK.

II.

THE SPECIAL SERVICE OF LITERATURE IN EDUCATION.—We are to allow for and satisfy a child's actual interests and tastes, to cultivate and direct them. But we are equally to awake missing tastes and train him in things he needs in order to become a member of society.

I. Literature trains the imagination. Literature gets its materials from the common source of all knowledge—nature and human life. But it lifts its material to a higher plane by selection, rearrangement, new combinations, writing all the while with an image of a new creation. Training the imagination does not mean merely increasing the stock of images and fancies, though this it does. It means teaching a child to choose among his images the best. Again literature presents abundance of beautiful, concrete images, and avoids generalization and obstructions—a splendid service in storing children's minds.

II. Literature teaches the use and beauty of figurative language—contrasts, likenesses, and subtle associations. This is of great value in increasing the range and agility of the mind.

III. Literature trains in expression because of its passion for accurate, rare, beautiful language.

IV. Literature arouses and trains the sense of beauty. In subject-matter and in form it is always seeking beauty, so rapidly cultivates the taste.

V. Literature inevitably cultivates the emotions. It is full of feeling, since it portrays feelings at every step and arouses them in the reader. Literature here must be selected with great care and weak or wrong feelings avoided. Since we gain spiritually by what we admire, no instrument has been found so good as noble literature to help us ascend.

VI. Literature so selects and presents its matter that it is as if a child were looking at life itself. This vicarious experience is even safer, though not so vivid, because the experiences in great books are selected, arranged, made typical, their issues explained.

VII. Before all else and even better than all else, great literature gives joy—an innocent feeding pleasure, a pleasure which we share with our fellows.

Ethnology.

PROF. STARR.

I.

Anthropology in the widest sense, as used by Tylor and accepted in our courses, is the comprehensive science which makes man the subject of study by scientific methods. It has great range and comprises four, independently named, subordinate sciences.

(A) Somatology or physical anthropology, which studies man as an organism, in himself and in his relation to other living things.

(B) Ethnology, which studies races and peoples, and which concerns itself with the defining of race-types, the classification of these race-types, the origin, migration, development, interaction, decay, etc., of races and peoples. It is a philosophical science, studying origins, causes, and effects.

(C) Ethnography describes peoples. It gathers the data regarding each and every people and so arranges them as to give a clear picture of life and conditions of all peoples. It indulges in no theories, merely accumulating and presenting facts. It is a descriptive science.

(D) Culture History, which studies, not man himself, nor peoples, nor races, but the product of human activity. Culture itself is the subject investigated. The material is drawn from ethnography, but it is used in a special way for a definite end. We here are to take up the second of these subordinate sciences—ethnology.

We must constantly employ certain words most difficult to define. We shall aim to learn their meaning by careful and discriminating use. Among these words are: Race, tribe, people, kin (in two forms, gens and clan). Where great numbers of facts are to be handled, there must be classification. This is never really an end in itself; it is merely a method for securing clearness in dealing with phenomena. If we are to reach conclusions of value in ethnology, we must have a classification of races and peoples. A good classification must bring together things that are similar, separate things that are unlike, and group to show natural relations. Various and widely divergent classifications of human races have been proposed. They may usually be harmonized, since they all deal necessarily with the same material. Keane, whose Ethnology we use, recognizes four races—*Homo Caucasicus*, *Homo Mongolicus*, *Homo Aethiopicus*, *Homo Americanus*. Any ethnological classification must be based upon carefully defined race-types. The words type, character, characteristic. The most scientific effort to define race-types was that

of Topinard, although his actual scheme of classification is unsatisfactory. He used five main characters in defining race-types. They were stature, cephalic index, nose, color, and hair.

The smallest of men are the Bushmen of South Africa, the Pygmies of Central Africa, and the Negritos, all three true pygmy populations, if (with Sir William Flower) we fix the upper limit for pygmy stature at 5 feet (1,500 millimeters of Continental writers) as the average stature of adult males. The tallest of men are the Patagonians, some Polynesians, and some North American Indians, with an average stature of 6 feet or more. The stature of 5 feet 6 inches (1,650 millimeters) is about the average stature of adult males for all races. The cephalic index is the ratio between the head length and head breadth, in terms of the former taken as 100. The nose presents important characters for race distinction, among them the nasal index, which is the ratio between the height of the nose and its breadth, the former being taken as 100. Color is due to a granular, brown pigment deposited in the lower part of the skin. Variations of color, whether in skin, hair, or eyes, is due, not to difference in pigment tint, but to difference in quantity and arrangement. Hair is an important character of race. In examining it we observe the general form, cross section, diameter (coarseness), abundance, distribution, angle of emergence.

Present-Day Educational Tendencies.

DR. BURKS.

II.

Besides the general problems included under the headings (a) fundamental aims, (b) means for accomplishing aim, (c) method of obtaining ends; there are certain specific problems now prominently before educational leaders that call for special consideration. Among these are: (d) School organization and equipment—the changing conception of education is demanding corresponding changes in administrative organization, in the planning and equipment of school buildings, as well as in curricula; (e) the widening of the importance attached to physical education; (f) the adaptation of school system to meet the needs of the industrial and domestic as well as of the professional and commercial pursuits; (g) consolidation of school districts and transportation of pupils in rural districts with the accompanying improvement of school efficiency; (h) special education in special classes for defective, delinquent and backward children; (i) school discipline, with experiments in self-government by means of the school city and similar organizations.

**Public Lecture by Prof. Frederick
Starr, Tuesday Afternoon, on
"The Congo Free State."**

Professor Starr began by explaining how he came to go to Central Africa. At the St. Louis Exposition the ethnological character was emphasized. Groups of a great many different peoples lived on the Exposition Grounds after their own native manner of life. Among these was a small pygmy group of nine persons from Central Africa, from the town of Endombe. Through acquaintance with this group Professor Starr was interested in spending a year in the Congo Free State. His voyage was made by way of Belgium. Twenty days by steamer from Antwerp they reached the mouth of the River Congo. The size of this great stream is not generally appreciated. Thirty hours before they reached the African coast they were in the fresh muddy waters of this stream and stemming its current 200 miles from land. Ocean-going steamers go up 105 miles from its mouth to Matadi, which is 250 miles by rail from Leopoldville, the center of the white man's influence in this part of Africa. At most, however, not more than 75 Europeans are to be found in Leopoldville at any one time.

The Kasai is a great tributary of the Congo, flowing in from the south. Endombe's village, Professor Starr's destination, lay far up toward the headwaters of this river. He journeyed for 27 days by steamer up to the head of navigation, where he found one white man, a representative of the trading company, living. From here on his trip was made overland. There are no riding animals in this part of Africa—no ponies, or donkeys, or camels, and unless you walk the only means of travel is by hammock. His equipment necessary for the months of life which he was destined to spend in this remote place amounted to three tons of food and trading materials. One hundred men carriers were employed to transport it farther into the interior. These men were paid their subsistence and one piece, or eight yards, of cotton per month. Subsistence was issued to them each week in the form of two cups of kowrie shells and one cup of salt. The piece of cloth which represented the monthly salary cost, laid down in the interior of Africa, \$1.06.

All the work which is done in these parts of Africa is normally done by the women; the men fight, talk, and perform the religious ceremonials. There is only a small period in the life of a man when he expects to do any work, and this is no longer than the time between the ages of 14 and 25. His first aim is to secure the means to purchase a wife, which costs him in

European currency about \$6.30; the wife secured, his means of support are assured. The ambitious man, however, labors further until he has means to secure another wife, and all of her surplus earnings becomes his capital. Wives are looked upon purely as agencies of production. Endombe, the chief he went to visit, had thirty-four wives, but there were other chiefs of greater importance with a hundred, two hundred, three hundred, and even six hundred wives.

There is no part of Africa where the white man's influence has not come to be felt and where his articles of trade are not to be found, but there are three things above all others which the African desires to obtain and which are found universally; these are the accordion, the umbrella, and the steamer chair.

In describing one of his first visits to a native community, a little village a few minutes from the heart of Leopoldville, he found the old native life still dominant and the old religious beliefs still in vogue, in spite of the fact that for more than twenty years Leopoldville had been the center of missionary effort. He said: "As I walked around, we came to a deserted house. I asked why it was deserted and was told that the former occupant had been buried under the house, which was then left unoccupied. The house had belonged to the father of the native who was with us, and before we entered the boy tapped on the door and said 'Father, we have come to visit you. There are white men with us, but they will not take the things that have been on your grave for your use.' Then, after waiting a moment, we entered the house, and being good white men did not take the food and the weapons that had been left there for the use of the dead man.

"The natives immediately gave us names by which we were afterwards known during our entire stay. I was called Jokalai, meaning elephant, applied to me because of my size, and my companion was called Mai-ili Mwana, which means 'young chief,' applied to my young companion because the difference in our ages was notable."

Professor Starr gave a vivid picture of the chief-tain Endombe when he came to visit him and of the acts of respect paid him by the children and old men of Endombe's village. The second day after his arrival, Endombe came to visit him. Endombe was preceded by ten boys carrying gifts, and by a man carrying a spear; then came Endombe, a magnificently built man, 6 feet 3 inches in stature, in color of a beautiful dark-brown tint, with hair closely cut; on his head was a little iron pin, from the end of which hung an iron bell. There was no clothing on his upper body, but on his arms there were fifty-one brass rings; around

his waist was a fine piece of cloth falling to his ankles, covered with kowrie shells. It was not the dress, however, but the manner of the man which impressed me. I have seen many kings and queens, princes and princesses, of white people, but I never saw a representative of royalty that walked with such dignity as that black prince of Africa."

One of Professor Starr's objects was to satisfy himself as to the reported acts of cruelty and barbarity perpetrated by the agents of the Congo Free State upon the native population. With his interest particularly aroused to this side of the situation, he traveled 7,500 miles in the Congo Free State, inquiring everywhere for the existence of torture and punishment, but found very little evidence thereof. Some acts of oppression and cruelty and a single act of mutilation reached his notice, but for the rest he says: "I saw nothing that any man might not see in any part of the globe where the white man has gone as an exploiter into the midst of a dark population."

Genetic Psychology.

DR. BURKS.

I.

INTRODUCTION.—General psychology may be defined as the systematic study of the facts of mental life—that is, the study of our thoughts and feelings and the explanation of the facts of intellect, character, and personal life. In such a study there are four main topics for consideration: (1) The nature of the thoughts and feelings that make up mental life—e. g., just what do we mean by imagination? (2) Functions performed by various thoughts and feelings—e. g., what purpose in life is served by memory, anger, or imitation? (3) The way in which mental facts are related to the action of the nervous system—e. g., how an abscess in the brain produces defective memory or judgment. (4) Laws governing the behavior of thoughts and feelings and the bodily states connected with them—e. g., how the thought of one thing enables a person to remember another, or how a drill enables one to become skillful in an act.

Education is always concerned with mental changes. Genetic psychology is the systematic treatment of such changes. From this point of view the problem of education may be stated as (a) What changes are desirable? (b) How may these changes be brought about?

The special topics that may be dealt with in such a treatment are almost indefinite. Some of the most important are laws of physical growth; physical defects of children; methods of learning at various stages; influence of previous experience upon process of learning; symbolism among children, changes occurring at adolescence and their significance in education; influence of inheritance and of environment upon mental growth; influence of various forms of training upon mental growth.

II.

HOW CHILDREN LEARN.—In considering the changes that occur in the characteristic methods of learning at different stages in the development of children, it is important that we ask ourselves several questions, such as: (1) What proportion of all that children learn do we teach them? (2) What proportion of all the interests of children are the effect of our teaching? (3) Is it possible for us to direct children's attention as we please? If not, what limitations are there to the teachers' influence? (4) Children begin life equipped with a large number of instincts and unlearned reactions, including not only physiological functions but the so-called "reflexes." Many of these instincts have great importance not only for school life in general but even for special kinds of studies.

Reactions that are not instinctive must of course be learned. The psychological process of learning differs at various periods in the life of children. Very young children learn almost exclusively by random trial of all kinds of reactions; the elimination of those acts that fail to produce satisfaction and the preservation of such acts as lead to success or satisfaction. This method may be termed "trial and chance success." This method continues to be dominant for at least the first year of childhood and is never altogether replaced. Before the end of the first year, however, imitation comes in as a characteristic method of learning. Young children are conspicuously imitative, and many individuals develop hardly beyond the imitative stage. Most adults have already learned those simple reactions of every-day life that can be learned readily by imitation, and have passed on to the third stage of learning. When occasion rises, however, imitation continues throughout life to be an effective method of learning.

The third and exclusively human method of learning is by the use of ideas. This method includes all of the more complicated processes usually employed in school work and requires extended and detailed study.

THE TEACHERS' ASSEMBLY HERALD

VOL. 1

BAGUIO, PHILIPPINE ISLANDS, SATURDAY, APRIL 25, 1908

No. 7

[THE TEACHERS' ASSEMBLY HERALD IS PUBLISHED DAILY, EXCEPT MONDAYS, DURING THE PERIOD OF THE VACATION ASSEMBLY. ENTERED AT THE POST-OFFICE AT BAGUIO, BENGUET, AS SECOND-CLASS MAIL MATTER.]

Announcements.

Announcements intended for publication in the Herald must be delivered to the editor, at Headquarters, before noon of the day preceding that on which they are to appear.

Two tennis courts have been laid out under the supervision of the Athletic Committee in Adod Meadow and are ready for use.

The lecture notes which have been a feature of the Herald will be discontinued until Tuesday morning number.

Reports from the Manila Assembly for Filipino Teachers indicate the largest attendance in the history of the assemblies.

Baseball Game.

The Athletic Committee announces two ball games for Saturday—one at 10 a. m. between the Teachers' Camp team and the Baguio Baseball Club; the other at 2.30 p. m. between the Teachers' Camp team and a team from Camp John Hay. Both games will be played on the Baguio Athletic grounds. The following yell has been made up for the Camp and the committee asks that all the teachers learn it, and use it at the games:

"Boom-a-lacka! boom-a-lacka!
"Bow, wow, wow!
"Ching-a-lacka! ching-a-lacka!
"Chow, chow, chow!

"Boom-a-lacka! ching-a-lacka!
"Zip, Boom, Bah!
"Baguio 'Maestros'!
"Rah! Rah! Rah!"

Public Lecture, Wednesday, April 22, 1908, Whitman's "Passage to India," by Prof. W. D. MacClintock.

Professor MacClintock referred to Whitman as the most distinctive American poet. Every other poet of America can be explained by the influence of another poet or poets of Europe, but Whitman is unique; at least this is the judgment of European literary critics, and it is true of Whitman as it is not true even of Poe, that his poetry is America's distinctive contribution to literature.

The lecture was made up largely of passages from Whitman's writings, the first read being Whitman's song on the death of Lincoln, which was referred to as the only poem of all his writings like other poetry. This was followed by the poem "Recorders Ages Hence;" and a second of a different character, a little symbol of human faith, "A Noiseless, Patient Spider;" several of the "Little Pictures," in which Whitman was fond of giving just an image and nothing more, setting a common matter before his readers in beauty so great that it need only to be presented and them ind makes its own conclusions; among such which the lecturer read were "Beautiful Women," "Mother and Babe," "Spirit That Formed This Scene," and "Miracles." "Whitman," said Professor MacClintock, "is the poet of the common thing but never of the commonplace." Such a poem, where an occupation is dignified and made beautiful, is "The Ox Tamer"—"My silent illiterate friend, whom a hundred oxen love."

Illustrative of Whitman's deep interest in the great war are "Vigils Strange I Kept" and "Reconciliation." Such poems as these truly lack the old themes and the old manner, being handled unconventionally.

Following these minor selections, the lecturer took up the poem which forms the subject of the lecture, and which he characterized as one of the masterpieces not only of Whitman but of the world. It was written at the time when the Suez Canal was opened and the first transcontinental railway in the United States was completed. Whitman was fired with emotion at what these great conquests implied. All the voyageurs and dreamers, Columbus himself, were justified—the passage was

opened to India, the old cradle of the world, of Bibles and of wisdom. From this his mind began to think of the next exploration, the passage to more than India—the spiritual voyage.

The poem is divided into several sections, each one of which contains its special theme; the central thought of the whole poem, however, seems to be that not alone has the passage to India been opened, but there is, as suggested above, a passage open to still more than India, namely, the passage of the soul—if the old voyageurs trusted to these seas, shall not our souls trust to these spiritual waters; are they not all seas of God?

Shakespeare's Greater Plays.

PROF. MACCLINTOCK.

II.

SHAKESPEARE'S MACBETH (continued).—After Macbeth murders Duncan and is made king, he develops instinctively along the line of moral hardness and villainy. We can distinguish the following steps:

1. He proceeds to make himself "safe" by determination to kill Banquo, the man who knows more about him and whose sons were promised the succession. Under Banquo Macbeth's "genius is rebuked." Banquo is foully murdered. Further Macbeth places a spy in every house in Scotland "and becomes enraged that the Scotch lords do not come to court."

2. He parts from Lady Macbeth, refusing to confer with her about Banquo's death. This separation leaves his wife completely out of the subsequent action.

3. We note much sentimental mouthing about the sad ways of life and much self-pity. He soon recognizes that he is in a dangerous situation—what's done is not done—and he shows some noble fear.

4. He begins to show the recklessness of villainy, saying that the way to strengthen a bad deed is to commit another, that he will act first and think afterwards.

5. He shows a mad desire to consult the weird sisters again—he can not sit still, wait for fate, anticipates disaster, but must know the worst. He is easily deceived and the witches play with his credulity. But "no more sights."

6. Perceives clearly that public opinion is against him, that the powers of society are organizing for his destruction. This perception is attended by much self-pity.

7. The reckless and cruel doing of more than is necessary for his safety. He has Macduff's family

and estate destroyed. This gives us in Macduff the active agent of retribution.

8. He grows nervous, exasperated, insensible even to Lady Macbeth's death. At the same time is "sick at heart." Yet he recklessly trusts to the ironic prophecies of the witches.

9. These soon fail him, he is left without support, the opposing army approaches, and Macbeth, perceiving his isolation, determines—and rather handsomely—to sell his life dearly.

10. He would avoid Macduff not for cowardice but shame. But being pressed he dies bravely.

We have there the tragedy of a brave, active, but unmoral and unintellectual man who is tempted to commit a heinous crime—only to find that society must not rest till he is punished.

Genetic Psychology.

DR. BURKS.

II.

In his second chapter Tylor considers man's place in nature. The resemblances between man and the anthropoid apes are many and in minute detail. In the number and arrangement of his bones, in musculature, in internal organs, in his brains and nerves, man is very like the apes. To the biologist such resemblance means actual relationship. Physically man is related to the anthropoid apes; he and they have descended from a common ancestry. In his mental acts also man resembles the anthropoids, or, rather, they resemble him. It was formerly claimed that man alone reasoned; that animals were controlled solely by instinct. To-day it is admitted that both act instinctively and that both reason. The difference is one of quantity, not quality. So far as animals do reason, they reason as men do. It is probable that animals have little, if any, power of reasoning abstractly; man has gained that power. Human reason has outstripped that of man's brute relatives.

An interesting law of evolution is The Law of Recapitulation. It may be stated "Ontogeny summarizes phylogeny"—"The life history of the individual recapitulates the life history of the race." The life history of a frog may serve to illustrate its meaning. The different forms of one tadpole life reproduce more or less exactly some of the many ancestral forms through which the frog type has been developed. Every human being in his individual pre-natal and post-natal life recapitulates the race history. At its beginning the human being is a single cell, similar to some of the

simplest forms of life. By subdivision and resubdivision and by repeated rearrangement of the many cells thus produced, the human embryo is gradually built up through a series of forms, all of which recall the ancestors in the animal series. Should the normal embryonic development be arrested one or more embryonic traits may permanently remain. For this reason many abnormal conditions are interesting to the anthropologist. Thus for him, such cases as tailed men and hare-lip are instructive remainders of our ancestry. Normally neither man nor the great anthropoids have a tail at birth. But during a part of their embryonic life both are tailed. In the course of normal development the tail becomes included in the body of the embryo and before the birth of the infant has entirely disappeared. Occasionally normal development is arrested and the tail remains until and after birth.

During a part of every human being's pre-natal development, its upper lip is cleft; should the development of this part be arrested, the individual is born with hare-lip. There are many different forms of arrested development. Many of them are slight peculiarities, not amounting to marked abnormalities. Many of them, for obvious reasons, present points of resemblance to apes and monkeys and are hence called simian characters. The names vestigial or rudimentary are also applied to some of them. Such characters may be more common or pronounced in children than in adults, disappearing with age; such may be called infantile characters. All of these are interesting reminders of man's origin and of his relation to other animal forms. But not all abnormalities or anomalies are due to arrested development. Development may be deviated as well as checked. Thus there is no reason to refer hexdactyly to arrested development—as at no period in its formation is the normal embryo hexdactylic.

Contemporaneous Problems in Government.

DR. ROBERTS.

II.

The unsatisfactory results, even from the legalized caucus system, brought into existence the direct primary where candidates are chosen directly through delegates meeting in a convention.

The first trial of such a plan was made by the Republicans in Crawford County, Pennsylvania, in the 1860's, and it worked very well. Since then the parties in the Southern States have quite

generally adopted the system. During the last three decades of the century many attempts were made to introduce a statutory direct primary, but until 1899 no successful law of this nature had been enacted. Then came the Minnesota experiment.

The original Minnesota law applied to Hennepin County only—that is, to Minneapolis and the surrounding rural districts—and made it compulsory for every party of any consequence to nominate its candidates for Congressmen, for the State legislature, and for county and city offices by a direct vote. Each party had its own ballot, upon which were placed, under the designations of the various offices, the names of those members of the party who had complied with certain provisions of the law—the filing of a petition containing the names of a certain percentage of the party strength and the payment of a fee of \$10.

The ballots were prepared by the county authorities, the regular election officers supervised the election, and to all appearances the whole procedure was identical with that of a regular election.

Primary day was the first day of registration, or the seventh Tuesday before election day. When a voter registered he was handed a bunch of ballots securely pinned together and containing one ballot for each party. The voter then retired to a booth, selected the ballot of the party in whose nominations he wished to have a voice, marked the names of the men he preferred as candidates, folded all the ballots together and returned them to one of the judges. When the polls had closed the proper officials counted the ballots and the man who received the greatest number of votes became the candidate for his party for that particular office and was entitled to a place on the official ballot at the regular election.

The event proved the contention of the advocates of the direct primary that it would bring out the voters. Where before, under a legalized caucus-convention system, but 8 per cent of the voters participated in nominations, at this primary 86 per cent of the vote polled at the regular election was cast.

At its next session the legislature extended the law so that now nominations for all officials not voted for over the entire State must be made by direct vote. Two important changes were made. Instead of giving the elector a bunch of ballots, he gets but one and that of the party whose candidates he swears he supported generally at the last election and intends to support generally at the coming election. This rule was deemed necessary as it was evident that the Democrats, having settled upon their own nominees before the first Hennepin County primary, had been influential in making

the Republican nominations. The second change from the original law was the dropping of the requirement of a petition to get one's name on the party ballot.

The success of the Minnesota place led other States to enact similar laws. At present in Wisconsin, Louisiana, Mississippi, Nebraska, Washington, Oregon, and Iowa all nominations must be made directly. These States have gone further than Minnesota went in that they require nominations for State offices to be made directly. Other States have similar laws under consideration.

The advantages of the direct primary, briefly stated, are that it brings out a large vote because the electors realize that they really have an influence in making nominations, and that it makes it difficult for the machine to pursue the old tactics which brought them success. The only disadvantage of the system of any moment lies in the fact that no method has yet been devised to prevent the adherents of one party from participating in the nominations of the other.

The Government of the United States.

PROF. ROBERTS.

I.

Probably no subject discussed by the Constitutional Convention was given more time than that of the National Executive. Many questions arose: Should it be made up of a single individual or of many; should the term be long or short; should the incumbent be reëligible; how should the executive be chosen?

The framers of the Constitution rather prided themselves on the machinery they constructed for electing the President—an electoral college, composed of as many electors from each State as the State had Senators and Representatives, which was to meet in State groups and choose a President and Vice-President. But the underlying idea of the college, the intention that it should be a real electoral body, broke down in a very short time. The reason is evident. The fact that it did not meet in a body but by States precluded its making a choice under normal conditions, as no one would be likely to get a majority of its votes, and so election after election would certainly be thrown into the House of Representatives. More than that the institution was not planned with a view to parties, and when such organizations came into

existence, as they did at once, it was inevitable that electors must be chosen who had already pledged their vote. Thus it has come about that since the third Presidential election the electoral college has been merely a registering body.

The election of 1800 disclosed a grave defect in the provisions governing the election of the President. The electors were to meet in their States and vote for two persons; the man receiving the highest number of votes in the whole country, providing it was a majority, became President, the man receiving the next highest, Vice-President. In 1800 the Democratic-Republican electors all voted for both Jefferson and Burr, thus making a tie, and although it was evident that the intentions had been to elect the former President, yet the choice was necessarily thrown into the House of Representatives, where the Federalists attempted to throw the office to Burr. It was only after repeated ballots that Hamilton prevailed over his fellow Federalists and persuaded them to permit the election of Jefferson. To prevent the repetition of such an occurrence the twelfth amendment was adopted which provides that the electors shall designate their choice for President and Vice-President separately.

The history of the method of nominating Presidential candidates is interesting. Of course, at the first three elections there were no nominations, the electoral college making a free selection. In 1800, however, the Democratic-Republicans nominated their Vice-Presidential candidate in a Congressional caucus of their party. This was the method of nomination in that party for the next several elections. It aroused a good deal of opposition because the framers of the Constitution had decided after long deliberation that the Executive ought not to be chosen by the Legislature because such a process would make the Executive dependent upon the Legislature and so decrease the President's power. And here was a practice growing up which would have this very result. The politicians, feeling the pulse of popular opinion in this respect, began to shy at the Congressional-caucus method of nomination, and, when in the election of 1824 the caucus nominee was defeated, the practice was abandoned. At that election, and at the next two, most of the nominations were made by State legislatures or by public mass meetings. Finally, in 1832, the Anti-Masonic party hit upon the device of a national convention, and by 1840 all the parties had adopted that institution.

THE TEACHERS' ASSEMBLY HERALD

VOL. 1

BAGUIO, PHILIPPINE ISLANDS, SUNDAY, APRIL 26, 1908

No. 8

[THE TEACHERS' ASSEMBLY HERALD IS PUBLISHED DAILY, EXCEPT MONDAYS, DURING THE PERIOD OF THE VACATION ASSEMBLY. ENTERED AT THE POST-OFFICE AT BAGUIO, BENGUET, AS SECOND-CLASS MAIL MATTER.]

Lecture Announcements.

To-morrow (Monday) afternoon at 5 o'clock Prof. Roberts will deliver a public lecture, entitled "The Reform of the English House of Lords."

At 7.30 p. m. Dr. Whitford, of the Bureau of Forestry, will deliver the first of his series of lectures. His subject will be "The Forests of the Philippines."

Correction.

On page 26 of yesterday's Herald, Prof. Starr's lecture notes on General Anthropology were printed by mistake under the heading intended for Dr. Burks's lecture on Genetic Psychology which will be printed in a later issue.

Albinism.

The following note on Albinism with outline for reports is published at the request of Prof. Starr, who desires information on Philippines cases:

Albinism occurs among all races, even the darkest. It appears to be frequent among Malayan peoples. I desire to secure specific information regarding all possible cases. The following suggestions will help to render observation definite. When impossible to make a full report, give what you can. The first three items are indispensable.

REPORT ON CASE OF ALBINISM.

Name of subject.

Residence.

Race; or tribe.

Hair: Color; quality. Secure a sample, if possible.

Skin: Color; quality; blushing? sunburn?

Eyes: Color; movement; squinting; myopic? Carefully draw the iris and color to show pigment distribution, etc.

Disposition and character. Ability in different directions; deficiency in different directions.

Occurrence. Is the case sporadic? If not, give all possible information regarding similar occurrences in the family. Are the parents related? Name all the children in the family in order, marking the cases.

What is the native word for an albino? What is its literal meaning?

What, if any, popular ideas regarding albinos? What do "the people say" about them?

Secure photograph of the subject; where possible, two views—one square front, the other exact profile.

FREDERICK STARR,
Bureau of Education, Manila.

The Assembly Idea.

The value of vacation gathering for study and conference has been fully demonstrated in the United States, where since the establishment of the Chautauqua Assembly similar institutions have multiplied and several of the largest universities of America offer special courses during summer sessions. For the American teacher in the Philippines such a yearly gathering is well nigh indispensable. Two previous assemblies held in Manila fully demonstrated the eagerness with which the American teacher after months of isolation welcomes the opportunity for renewing intellectual and social stimulus. In Manila, however, the ideal teachers' assembly could not be conducted because the climate of Manila during April and May offers no recuperative benefit.

The first week of this first teachers' assembly to be held in Baguio, which has just closed, has fully demonstrated its success. It assures the continuance of the assembly and its continuance in these mountains. The Teachers' Camp and the Baguio Assembly will grow. This year we will have two hundred and fifty people in camp; another year this number should be doubled. In time Baguio will become renowned no less for its summer educational advantages than for its sanitarium and social attractions.

One of the most gratifying features of this work is the general interest taken in it by the people of the Islands and the visitors at Baguio other than

teachers. All of the courses and lectures are open to all who wish to benefit by them, and of these there are proving to be not a few who have no connection with the teaching service. This is as it should be. The Assembly should be a place where each year the influence of the university and of the higher intellectual culture of America should make itself felt upon all classes of Americans resident in the Philippines.

Furthermore, I am informed that in America this experiment is being watched with much interest. It is in some respects unique in the history of assembly movements. The plan is attractive to American educators and scholars. Already there are several of the best university professors in America who have signified their willingness to assist us in the session of next year. The Baguio Assembly will be the occasion when our own educational system can be subjected to the expert criticism of American educators and where these men also, as we hope, may gather some fresh ideas and impulses for their work at home.

There is a still further significance which the Assembly has for the educational movement of the Far East. Perhaps no feature of the American administration in the Philippines is being watched with greater attention by the people of the countries which face us in Asia than our system of schools. The interest extends as far as India, whence frequently letters of inquiry are received. Our hope for the highest usefulness of the Baguio Assembly is that it may come to be a place where representatives of educational work from Japan, China, Indo-China, the Malay countries, and even India, may gather annually for conference and whence the influence of America's educational purpose may be carried throughout the Far East.

D. P. B.

The Week's Entertainments.

The social features of the Camp keep abreast of more serious activities. To the end that visitors at the Camp may be a unit in good-fellowship, cheer, and healthful enjoyment, a social committee was formed early in the Camp's history to devise ways and means to banish care on evenings not otherwise occupied.

On Sunday evening a large assemblage gathered about a camp-fire in Wheeler Bali. In the song service that followed, solos and quartets, appropriate to the commemoration of the Resurrection, were rendered; while all joined in singing familiar, old-fashioned hymns.

Monday and Tuesday evenings were given to camp-fire celebrations. Baguio is prodigal in its

supply of material for bonfires. Remains of numerous living pines, removed to make way for the buildings of our encampment, furnish an almost inexhaustible supply of wood for this purpose. Our camp-fires never fail to draw about them all lovers of wit, song, and story.

A feature, unfamiliar to the majority of those who witnessed it, was presented on Wednesday evening. A large band of Bontok Igorots, selected from those employed on the grounds, rendered, with all its characteristic rites, the weird "kanyao," or Igorot dance. Intense interest was shown by many who endeavored to interpret the signification of each of its various features. Much merriment and surprise were afforded by the singing of "America," "My Old Kentucky Home," and "Meet Me at the Fair," songs learned in the public schools and at the St. Louis Exposition.

The last social event of the week occurred on Friday evening at Barrows Bali. Under the cordial hospitality of Dr. and Mrs. Barrows a most happy evening was spent in playing games, singing, dancing, and candy-pulling.

This house is open to the campers every Friday evening for social purposes.

A Trip to Antimok.

A week's sojourn, before the opening of the Assembly, had exhausted all possible subjects of interest; even the absorbing topics of blankets and congealed maestros had begun to pall. Consequently the unfortunate scribe was inveigled into taking a horseback trip to the Antimok mines and Itogan. Should this narrative prove disconnected or rambling, the gentle reader is requested to keep in mind the lasting effects of a first ride on a mountain pony.

The cavalcade of nine, under the leadership of Mr. Moss, teacher at Kabayan, sallied forth promptly at 7.30 a. m. (Baguio time), Thursday, April 16. The godspeeders were treated to an impromptu exhibition of rough riding on the part of some of the novices; but a start was made, with the sun struggling bravely to pierce the clouds and another son struggling even more bravely to keep his seat.

Following the winding pathway that leads through a grove of pines redolent with pitch the party ascended an elevated ridge where one vista after another was unrolled until the whole glorious panorama was revealed stretching away to a distant range still wrapped in the diaphanous mists of the morning. Far beneath occasional glimpses were caught of a wild mountain stream winding through deep and wooded ravines or leaping in silver cascades.

Roster of Assembly Camp.

At the time the Herald goes to press there are the following people in the Teachers' Assembly Camp:

M. J. Hazelton, Manila.
 Harry F. Hawley, Manila.
 Chris O. Hagen, Manila.
 W. K. Blessing, Manila.
 Miss Anna V. Binder, Manila.
 Samuel H. Musick (Bur. Print.), Manila.
 C. E. Becker (Bur. Print.), Manila.
 Eusebio del Rosario (Bur. Print.), Manila.
 Martin Posadas (Bur. Print.), Manila.
 Benjamin J. Endriga (Bur. Print.), Manila.
 Vicente Mercado (Bur. Print.), Manila.
 Manuel Camus (Bur. Print.), Manila.
 Miguel Vamba (Bur. Print.), Manila.
 Dr. Jesse D. Burks, Albany, N. Y.
 Mrs. Jesse Burks, Albany, N. Y.
 Miss Barbara Burks, Albany, S. Y.
 Dr. David P. Barrows, Manila.
 Mrs. David P. Barrows, Manila.
 Miss Nan Barrows, Manila.
 Miss Ella Barrows, Manila.
 Thomas Barrows, Manila.
 Miss Bettie Barrows, Manila.
 Miss Ethel Hibbard, Manila.
 E. M. Sollars, Manila.
 Mrs. E. M. Sollars, Manila.
 Master Herbert Sollars, Manila.
 Guy Clinton, Cavite.
 Mrs. Edna K. Clinton, Cavite.
 Miss Lahuna Clinton, Cavite.
 Miss Lois Clinton, Cavite.
 Dr. Robert Bean, Manila.
 W. A. V. Wiren, Pangasinan.
 Mrs. W. A. V. Wiren, Pangasinan.
 James F. Connolly, Bulacan.
 Mrs. Clara L. Connolly, Bulacan.
 Miss Katherine Williamson, Pampanga.
 Miss Anna M. Donaldson, Pangasinan.
 Miss Sarah Wygant, Lepanto-Bontoc.
 Mrs. M. A. Keeney, Manila.
 Mrs. Jennie S. Partridge, Manila.
 Mrs. O. G. Freeman, Manila.
 Elbert C. Miller, Bulacan.
 Sharon R. Mote, Bulacan.
 Graham Kemper, Manila.
 Ralph Wardall, Tayabas.
 Charles S. Storms, Tayabas.
 Anthony J. Jordan, Union.
 John C. Cudoba, Samar.
 Mrs. Daisy U. Vickers, Manila.
 J. C. Vickers, Manila.
 Merritt R. Thompson, Pangasinan.
 James H. Evans, Tayabas.
 Miss Bertha M. Tibbets, Manila.
 Mrs. R. M. Shearer, Manila.
 Miss Grace Ribelin, Manila.
 U. S. Andes, Batangas.
 Julius Lane, Benguet.
 Lester R. Godward, Samar.
 Miss Charlotte Neale, Manila.
 Hugo H. Miller, Manila.
 Mrs. Orville L. Bowersox, Cebu.
 Mrs. Linley E. Jacks, Cebu.
 Miss Bessie Taylor, Cebu.
 L. A. Jennings, Leyte.
 S. P. Stewart, Cebu.
 J. C. Argetsinger, Manila.
 Mrs. E. G. Turner, Pangasinan.
 Miss Clara Turner, Pangasinan.
 Master Elmer Turner, Pangasinan.
 L. M. Bieler, Antique.
 L. B. Bewley, Camarines.
 R. F. Barton, Pangasinan.
 S. T. Houston, Batangas.
 B. E. Swem, Camaranes.
 C. R. Moss, Benguet.
 Burtt A. Horner, Cavite.
 Mrs. Burtt A. Horner, Cavite.
 Master Horner, Cavite.
 Miss Francis E. Cooley, Manila.
 J. B. Cooley, Manila.
 Edward T. Bishop, Occidental Negros.
 Robert F. McCrackan, Occidental Negros.
 Carl B. Crabtree, Occidental Negros.
 S. M. Graves, Occidental Negros.
 A. A. Carl, Tayabas.
 Miss Winifred Ashby, Manila.
 Manuel Gaytero, Manila.
 Professor Starr, Chicago.
 Ray F. Barton, Pangasinan.

Clark B. Dickinson, Ilocos Sur.	Ross W. Amspoker, Leyte.
Mrs. Clark B. Dickinson, Ilocos Sur.	H. E. Guyer, Leyte.
Master Dickinson, Ilocos Sur.	F. E. Hemenway, Leyte.
Chas. Kendall, San Fabian.	Miss Nellie Borden, Pampanga.
Mrs. Helvie, Manila.	C. C. Scott, Manila (General Office).
Mrs. Chas. Kendall, San Fabian.	Mrs. C. C. Scott, Manila.
Lawrence A. Cooper, Pangasinan.	M. McMahan, Manila (General Office).
Professor MacClintock, Chicago.	G. L. Hall, Mindoro.
Professor Roberts, Berkeley.	Mrs. G. L. Hall, Mindoro.
Miss May B. Curtis, Pangasinan.	Miss Carlotta Davis, Manila.
Miss V. Louise Herrick, Pangasinan.	S. H. Duble, Lepanto-Bontoc.
Miss Sadie Maple.	Jas. L. Booth, Antique.
Miss M. Garrett, Romblon.	H. H. Balch, Tayabas.
G. A. Shook, Samar.	George C. Kindley, Tayabas.
J. K. Arnold, Samar.	Mrs. Alice M. Kelly, Benguet.
E. M. Seates, Manila.	Mrs. Lillian Eye, Benguet.
J. W. Osborn, Pampanga.	C. C. Pyle, Benguet.
Miss Metcalf, Mindanao.	Mrs. C. C. Pyle, Benguet.
John F. Minier, Samar.	Mrs. M. Wilkes, Benguet.
J. S. Kugler, Antique.	Howard S. Severance, Union.
Edward L. Seymour, Lepanto-Bontoc.	Elbert B. Baldridge, Albay.
E. W. Huff, Manila.	Mrs. Elbert B. Baldridge, Albay.
Mrs. E. W. Huff, Manila.	Julius Nagle, Samar.
F. E. Hunt, Cavite.	George B. Mitchell, Leyte.
C. E. Workman, Cavite.	A. D. Wells, Laguna.
Mrs. Lutz, Manila.	Mrs. A. D. Wells, Laguna.
H. L. Noble, Manila.	Marion E. Stevens, Leyte.
Lewis Whittenmore, Cebu.	Thomas G. Neal, Pangasinan.

The mines were reached at noon and after an appetizing meal, Mr. Minier, the superintendent of the mines, conducted the teachers around, explaining all the details of the cyanide process, even taking them through the dripping murky tunnels of the mine itself. All were delighted except one young lady, who could not find any gold bricks but had to content herself with a piece of gingerbread mud, firmly convinced that she had struck it rich.

On the way to Itogan rain interrupted the march and a halt was made at Mrs. Kelly's. Tea and sandwiches were served to beguile the time till some of the clouds rolled by. As a second start was made the novel sensation of actually riding through a cloud was experienced and the enshrouding gloom was rendered more unreal and dreamlike by the murmuring of a mountain torrent far below.

After sitting on the horse's neck for two or three hours with a bottomless abyss on the left, alternated by yawning gulls on the right, the scribe was at last delighted to see the town of Itogan seemingly a hundred miles or so down in a hollow. When the toboggan ended, the friendly Igorots acting as short stops, a general sigh of relief was sent rippling through the tree ferns. The baknang, Fianza, went head-hunting for chickens with all his warriors while the Americans plumed themselves for the coming feast.

The evening meal illustrated graphically how well the Americans and Igorots work together. It is still a mooted question who accomplished more—the Igorots preparing the good things to eat or the Americans doing away with them.

A dreamless sleep after such strenuous labor, with a bath at the hot springs the following morning, rejuvenated the party and prepared it for the return trip. It is not necessary to dwell upon this except to remark that as the horses scaled the cloud-aspiring hills the scribe modestly shifted his seat from the neighborhood of his noble steed's ears to a part of the equine anatomy less important.

Noon found the somewhat bedraggled troop again in Camp with minds full of treasured recollections, as tender as—but that is another story.

J. C. C.

The Camp Itself.

To the casual observer and the unsophisticated camper, the work of laying out and actually bringing into existence, from rugged, virgin, pine-clad hills, a tent city capable of comfortably housing three hundred people is apt to seem a slight task. This, however, is not the case, especially in Benguet,

where skilled labor is at a premium and hard to find at any price.

The beautiful camp, the site of which is known as Oringao, which now covers an area of more than twenty hectares, has been built almost entirely by Igorots and other unskilled labor, with many attendant difficulties.

From the very first, obstruction and difficulty seemed to pile one on another; tents too small by five feet to fit the floors and frames which were prepared for them; beds without any bolts to hold them together, or mattresses to make them inviting; tables without legs to support them; water tank with hoops ten inches too short to contain it; lamps without wicks; and the poorly equipped and limited transportation facilities from the base of supply are only a few of the lesser disadvantages which have tended to render the opening of the Camp on scheduled time a rather marked uncertainty. Notwithstanding these seemingly intricate hindrances, on the day set for the opening the word "Let the teachers come forth" was flashed over the wires and the campers began making their appearance.

In the construction of the camp, the radial idea has been kept constantly in mind. Therefore, the largest table-land and the one most centrally located was selected for the culinary department, and, always remembering that a fellow is generally in the best mood when within short range of three square meals per day, all tents were so placed as to render them easily accessible to the four large mess tents, the location of which is known as Bay-ay-eng.

On the most elevated point of our site it seemed wise to locate the administrative offices, as from this locality nearly every point in the camp may be plainly seen. This group consists of four large tents for general office purposes and four small living tents, the quarters of the force which taken altogether is known as "Administration Hill."

Just to the northeast of this and at a descent of about sixty feet is located a small group of tents, about ten in number, in which are quartered those whose lines of appetite have been trained along such fixed avenues as to necessitate the preparation of their own sustenance. This locality, from its very first, took the cognomen of "Fletcher's Lodge."

Coming back to the north a little and up again about fifty feet, there are arranged, in the shape of a large open horseshoe, twenty-six tents, which shelter those pedagogues who have been so fortunate as to induce some fair one to exchange her name and assist in teaching the "young ideas how to shoot." This quarter has been dubbed "Benedict Knob."

Again, coming back a bit and descending the opposite slope of this same ridge, a long row of tents extending north and south has been pitched which from their position have been very aptly called "The Midway."

In the four tents at the extreme south end of "The Midway" dwell the four professors who have made the long journey from the United States without remuneration and from whom the campers are to receive instruction along lines which are only obtainable in our best universities.

Going down the westerly slope of this ridge about two hundred feet we come to our center Bay-ay-eng. Leading out in a northerly direction from the mess halls is the long level top of a ridge with a line of tents arranged back to back and facing around the brow of the ridge. This is known as "Quality Row." Here in quiet seclusion are those dear girls who have managed to retain their original names with now and then, dispersed irregularly, a married lady who has succeeded in eliminating her better half and coming for a month's solitude in the mountains.

Leading on from "Quality Row" down to the north a little one finds a quiet, well-shaded winding path bounded on either side by tents which, from the very marked characteristics of the inhabitants, has been called "Timidity Lane."

Swinging around for some distance westward across a small creek we find a slight elevation, known to the Igorots as "Bato-bato," crowned by a group of tents without any regular arrangement except that all face toward the rising sun. Here are located that large contingent of our male teaching force who are still plodding through life alone and whose courage has never yet arisen to that point which would insure daily visits to "Quality Row." This quarter is known as "Bachelors' Retreat" and seems to be well named.

Across a low level lane and eastward from "Bachelors' Retreat," there rises a rather steep hill known as "Barrows Akop." Here dwells the chief of all the plans with his family and invited guests. His great house located on the brow of the hill is open at all times for meetings for pleasure and entertainment, and even now the writer hears the strains of music that generally accompany the "Virginia Reel" floating out over the mountain top with the click-click of the merry-maker's step.

Thus has the camp, which only a short time ago was only a wild, untouched mountain forest, sprung up as a real entity, affording not only rare opportunities for culture but also most wholesome atmosphere for outdoor pleasure and invigorating one's physical well-being.

Notes on Athletics.

At the beginning of the encampment Dr. Barrows appointed a committee consisting of Mr. Kemper (chairman), Miss Tibbits, Miss Hibbard, Mr. E. C. Miller, Mr. Storms, and Mr. Mote to have general charge of the athletic activities of the Assembly. This committee, while somewhat hampered by the inclement weather of the first two weeks of the encampment and by the delays in getting the proper equipment for the various forms of athletics, has made arrangements for baseball, tennis, basketball, and croquet.

Two tennis courts are now in operation and bid fair to be among the most popular features of the Assembly. It is hoped that a tournament may be arranged in the near future and that as many of the teachers as play tennis will enter the tournament. Already much interest has been manifested in the game among both the ladies and gentlemen attending the Assembly.

At the time of the present writing, the basketball teams have not been organized, but it is hoped that in a few days several teams will be at play on the grounds which have been set aside for that purpose.

Croquet grounds have been provided just below the Barrows Bali and it is expected that they will be largely patronized by those who do not wish to indulge in the more violent forms of exercise.

Baseball.

Baseball is probably to be the most popular form of exercise among the teachers. Already a team has been organized which has selected Mr. E. C. Miller and Mr. Stewart as manager and captain, respectively.

Teachers' Camp, 20; Baguio, 15.

The first game was played yesterday against the Baguio Baseball Team and resulted in a victory for the Teachers' Camp by a score of 20 to 15. The game, while full of errors on the part of both teams, showed that we have some good material in camp and that with a little more practice a good team can be developed. The batting of the Teachers' Camp was especially good, Bishop leading with four hits. The score by innings follows:

Teachers' Camp -----	3	4	3	4	6	20
Baguio -----	0	4	5	3	3	15

The second game, between Camp John Hay and Teachers' Camp, resulted as follows:

Teachers' Camp -----	3	2	1	1	0	1	0	0	1	9
Camp John Hay -----	0	0	0	3	2	0	3	0	0	8

July 20, 1908

THE TEACHERS' ASSEMBLY HERALD

VOL. 1

BAGUIO, PHILIPPINE ISLANDS, TUESDAY, APRIL 28, 1908

No. 9

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Lecture Announcements.

Announcements intended for publication in the Herald must be delivered to the editor, at Headquarters, before noon of the day preceding that on which they are to appear.

This afternoon at 5 o'clock, Prof. MacClintock will deliver a public lecture on "The Comic Spirit and Its Levels of Manifestation."

At 7.30 p. m. Dr. Whitford will deliver the second of his series of lectures on forest subjects. The title of this lecture will be "The Forest Products of the Philippines."

References for casual popular reading (for scientific purposes access to original sources is advised):

Lyell: Antiquity of Man.
Dawkins: Early Man in Britain.
Engerraud: Six Lecons dans Prehistoire.
Geikie: Geology.
Huxley: Distribution of Forms of Life.
Ripley: The Races of Europe.
Beddoe: The Races of Britain.
Sergé: The Mediterranean Race.
Deniker: The Races of Man.
Taylor: The Origin of the Aryans.
Penka u. Pösche: Die Arier.
von Jhering: The Customs of the Aryans.
Keane: Man, Past and Present.

Band Concert.

Through the courtesy of Lieut. Hilgard, the 10th Infantry band came over from Camp John Hay and gave a concert to the teachers yesterday afternoon.

Public Lecture, Thursday, April 23, 1908, "The George Junior Republic," by Dr. Jesse D. Burks.

Some four or five years ago, Dr. and Mrs. Burks paid a visit to the "George Junior Republic" near the town of Freeville, New York. They put up at the "Hotel Waldorf," whose proprietor was a small red-headed boy.

About twenty years ago a Mr. William George became much interested in the poor of New York. He had himself been brought up on a farm and knew its delights. The life of the boys and girls in New York tenements especially claimed his interest. He began work in New York boys' clubs. From this a realization of the inadequacy of the influence extended over the boys of New York by the clubs led to his taking about two hundred boys and girls for a several weeks' visit into the country near his own home each year. From this annual camp life the republic has developed. After trying various experiments and appealing to various methods to teach the boys habits of industry, the republic and the camp out of which it developed, finally came down to the principle of "nothing without labor." Mr. George reached the conclusion that he would never give another thing to a boy without an equivalent in work.

The development of the Republic was gradual. It began by getting the boys to take over certain responsibilities, to hold meetings to settle their affairs, to agree upon rules for their own guidance. All at once the realization came to Mr. George "Why, this is a republic!", and so the republic, as it has come to be, was born. It has had about fifteen years of life, and out of two hundred and fifty children who had gone out from the republic during the first six years, only one had been arrested, one other charged with theft, one dismissed from his occupation, and seven reported as unsuccessful. The rest were known to be leading successful, self respecting lives; some had settled on farms, which they now own, near Freeville.

There are about two hundred and fifty children at one time in the republic, with perhaps a dozen adults who assist in the management of the state, although all the public offices are filled by boys and girls and the responsibility of legislation rests

upon a senate and house of representatives chosen from the "citizens." Every boy and girl has to earn his or her own living or starve. The work of the state is performed by various departments such as the street cleaning and health, and the police departments. Some of the work is performed by the "prisoners" who have been sentenced by the courts for offenses.

The whole object of the experiment is, of course, to train the child of unfortunate natural surroundings in the great art of self-government. In another aspect it is a protest against the monarchical system of government that prevails in the school. On this latter point, Dr. Burks stated he believed there was a close connection between boss rule in the school and boss rule in society.

Literature in the Elementary School.

PROF. MACCLINTOCK.

III.

THE KINDS AND ELEMENTS.—Great help has come to teachers recently by the delimitation of the special nature and service of each. The five great species are: Epic poetry, prose fiction, lyric poetry, drama, and the essay. The essay and the full literary drama are not fit for elementary training though a few may be tried in the VII and VIII grades. The species and masterpieces selected should have large, free activity, simple characters and situations, and simple art forms.

I. Epic poetry is useful because it deals with events and achievements and is in the story form. Of course the epics chosen must suit the child's development—folk rather than literary epics, as Robin Hood for the fourth year and Homer's Odyssey for the fifth. If literary epics are taken, then the simple, not complex ones—as Arnold's Sohrab and Rustum, not Tennyson's Enoch Arden in the eighth year.

II. The same holds true for prose fiction when we should take active romances like Quentin Durward and Kidnapped rather than complex novels like The Heart of Midlothian.

III. Lyric poetry should be chosen for objective, heroic, simple feelings—as Tennyson's Bugle Song rather than his Tears, Idle Tears, thus avoiding the subtle, subjective, and melancholy.

Toward the end of the elementary period a few simple active dramas like Julius Cæsar and Macbeth may be tried, and a few essays of Lamb and Burroughs. Here is the moment, too, to introduce a few pieces of simple oratory—like Gladstone's Kin Beyond Seas, for the pleasure in large emotions and noble prose rhythm.

The elements of literature are the devices for expressing ideas certainly, delicately, effectively, and should unobtrusively be taught during the whole period. The chief element for emphasis is structure—the most intellectual and educational side of art. Among the smaller elements we plan to call attention to the music of verse and prose, images and figures, effective words, personification, metaphor, simile, antithesis, and fable.

Children should be accustomed, in spite of its dangers, to some irony and some nonsense and good humor; witty and satiric matter should wait till the serious and noble feelings have been well established.

IV.

STORY.—Story is narrative of a succession of incidents or events. It is common to many ways of presenting material, and becomes literary only when these incidents are arranged in some artistic unity. Then it becomes "a story."

Love of story is instinctive and universal. It holds children's attention without effort, and in this form they can be carried without destruction through larger literary wholes. It is this element of organization in stories which most widely disciplines the mind.

1. **INCIDENTS AND PLOT.**—Incidents are the smallest separable units in story telling. By grouping them, the class proceeds in an orderly open fashion through the story. These incidents group themselves into large organic movements, usually three—the beginning or presentation of characters, situations, and motives, the middle or important events, and the issue or conclusion. When to all this flow of incidents is applied the laws of design, or pattern, we get the "plot" of the story. This plot makes it resemble the complexity of life itself and satisfies the sense of workmanship. Stories with good plots give the best mental discipline, teaching order and comprehensiveness. Contrast the poor outline of The House That Jack Built with The Old Woman Who Found a Sixpence. Yet intricate plots with several actions mingled should be avoided in this period of work. Toward the end of the period stories like Treasure Island, Ivanhoe, and The Merchant of Venice are not too difficult.

2. **THE PERSONS OR CHARACTERS.**—Children, of course, love pushing, adventurous characters, though they have place for noble persons for whom great actions are done. Here we must allow for rapid growth in children and for great natural skill in detecting types of people. Yet they do not easily follow a developing person in the book, preferring them simple and consistent. Toward

the end of the school they become skillful in discriminating motives and the spiritual consequences of deeds.

3. **THE OUTCOME OR ISSUE.**—It is wise to give children stories which have definite and observable endings, endings, too, which are solutions of human problems as in "The Old Woman, etc.," and "Beauty and the Beast." Children and primitive story tellers love stories with "good" endings and on the whole they are right. The few tragic stories told in the elementary period should have natural rational endings, not surprising and unreasonable ones. On the whole, children's stories should end on the principle not of legal or logical justice, but poetic. The danger involved in giving unreality and too much emotion can be easily reduced by showing children that such endings are symbolic of essentially moral and spiritual life—that for which the whole training exists.

Present-Day Educational Tendencies.

DR. BURKS.

III AND IV.

Problems arising in the consideration of the fundamental aims of education inevitably lead us to an inquiry into underlying moral principles.

Everyone must settle for himself the question of fundamental moral values before he can be said to have a rational aim in his educational work. Obviously there can not be two systems of moral values, one for conduct in the school and another for conduct elsewhere. The underlying principles of ethical conduct apply to the whole of life although the application of these principles will vary with conditions. The common tendency to consider the moral aspect of education as if the school were an institution isolated from society, with ethical standards peculiar to itself, is extremely unfortunate. Principles of conduct should be discussed from two points of view—(a) the psychological, from which we consider the individual as a mere agent, and look upon conduct simply as a form of activity for which some individual is responsible; (b) the social point of view, which concerns conduct as related to the welfare of society; the individual being considered not merely as an individual but as a member of a social whole.

Many contradictions in current discussions of moral problems arise out of a failure to appreciate these two closely related but distinct points of view.

It is the social relations of man that determine the final standards of moral value; it is to the

larger social life that we must look for moral aims. Having accepted the moral values established by society, the question of how to meet the moral demands, how to realize the values within himself, is a question which concerns the individual as an agent. The most important function of the school is to educate children as members of society. The fundamental aims of the school being essentially moral are properly determined by society; if they are determined in any other way, education is not accomplishing its most important duty.

The common separation between intellectual and moral education is due to a narrow conception of moral life. Properly conceived, the whole of life has moral significance. It is irrational, therefore, to define the moral function of the school in terms of a certain few social relations such as "good citizenship" in the sense of intelligent voting, obedience to the law, and "patriotism." The moral work of education must be interpreted with reference to social life as a whole. Children must be regarded as members of society in the broadest sense, for without participation in social life as an aim their education can have no rational end.

(For a complete statement of the moral aim in education, the student is referred to "Ethical Principles Underlying Education," by John Dewey, University of Chicago Press.)

Ethnology.

PROF. STARR.

II.

After data have been secured, whether measurements or descriptive matter, they must be so handled as to make them teach their lesson. The material must first be seriated. Thus, suppose it to be the record of stature 100 individuals; the measures are written in a vertical column in order beginning with the least, each individual measure being written. Such an orderly arrangement of observed facts is called a series. From such a series we can learn six points of value in our study—minimum, maximum, range, mean (or average), median, maximum frequency of occurrence. When the material under examination is uniform (i. e. when the group of individuals observed is little mixed and quite true to type) the minimum and maximum are not widely separated, the range is small, and the mean, the median, and the maximum frequency of occurrence, are the same. A wide range, and non-coincidence of mean, median, and maximum frequency of occurrence

indicate mixture of bloods in the population observed. The teachings of series may be graphically represented by curves such as are commonly used in statistical studies. If the curve is simple, with a narrow base, relatively great height, and abrupt slopes, it suggests notable purity and little variation. A wide base and a relatively low but simple curve means much mixture of various elements tending to the production of an intermediate type, midway between the extremes. A curve of two summits with a depression between them, suggests a mixture of two quite different types, with resultant, intermediate, mixed groups, tending to resemble the parent forms. It may be generally assumed that the inter-marriage of two distinct ethnic types does not tend to produce a uniform, intermediate type midway between them—but two groups more or less nearly resembling the parents. In the family of a black woman and a white man, some of the children "take after the father," the others "take after the mother."

With these preliminary definitions and ideas regarding race and type in mind we are ready to take up some of the general problems of ethnology. Among them few have been more discussed than the question of the place of man's appearance.

Hebrew tradition located the Garden of Eden in Mesopotamia, actually the seat of the oldest great civilization of which we know. But the traditions of many barbaric peoples are equally definite in locating man's first home elsewhere—and barbaric tradition, whether Hebrew or Choctaw, is weak evidence. Warren makes an ingenious, though inconclusive, argument, that man's first home was at the North Pole. A serious effort to locate the place of man's appearance was made by de Quatrefages. Adhering to Cuvier's classification into three great races,—white, yellow, and black—he asked whether there is any portion of the world where they are now in contact? Recognizing also three great types of language structure,—monosyllabic, agglutinative, inflected—he asked where, if anywhere, they come into contact? He found a place of ethnic and linguistic contact in Western Asia. This place he considered a region where divergence in type and language began, a centre of dispersal, but not the original home. For this he took a point further to the north. His argument is interesting and well developed, but we will not follow it farther. What is now the trend of thought with reference to the question? Where did man appear?

THE TEACHERS' ASSEMBLY HERALD

VOL. 1

BAGUIO, PHILIPPINE ISLANDS, WEDNESDAY, APRIL 29, 1908

No. 10

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Lecture Announcements.

Prof. Starr will give a public lecture this afternoon at 5 o'clock on "Mexico as a Field for Folk-Lore Study."

The concluding lecture in Dr. Whitford's course, will be given this evening at 7.30. The subject will be "Forestry in the Philippines."

Announcements.

Mrs. Barrows and Mrs. Burks will be at home at "Barrows Bali" to-day and each succeeding Wednesday at 3.30 p. m.

There will be a game of baseball between the Assembly Camp and Camp John Hay on the Baguio Athletic grounds this afternoon at 2 o'clock.

Baguio Country Club.

The Ladies "Auxiliary House Committee" of the Baguio Country Club, announce an afternoon tea and concert by members of the Constabulary Band for Wednesday afternoon, April 29, at 4 o'clock, at the Country Club House. All are invited.

Admission - - - - - One Peso.

Shakespeare's Greater Plays.

PROF. MACCLINTOCK.

III.

SOME CONSTRUCTIVE IDEAS IN "JULIUS CAESAR."—The world of popular Roman opinion was moving from a republican feeling to that of an empire, due to the conquest of the armies, expansion of territory, great increase in wealth. It became clear to patriots that this would produce much evil in the corruption of the people, the growth of Caesarism, and the death of the republic. Some good men, manipulated by men of evil motives, are alarmed and attempt to check this drift by fighting the personal ambitions developing in

the new movement. They succeed temporarily by killing Caesar. But soon the popular mind is aroused against them, they are swept aside and Caesar's spirit goes on building the empire. We get our play just at the moment the attempt to stay Caesarism is made and fails. It is especially tragic for the patriot Brutus, whose motives are noble but whose practical methods are unwise.

1. Much is made in the play of irresistible fate. Though Caesar is killed it is fated that his spirit shall conquer all opposition. The play is full of omens, portents physical disasters to symbolize this.

2. The spirit of Caesar is powerful though he is removed—"O Julius Caesar, thou art mighty yet."

3. There is an interesting contrast of character. Caesar is the practical, accomplishing man—conqueror, organizer, administrator, half-unconscious corrupter of the people. He has no nice sense of kindness or horror. Brutus at the other extreme is a man of noble breeding and pure motives, a consistent though aristocratic democrat. But he is a poor statesman when the people are aroused, and forgets the power of personality behind laws and institutions. Between these two extremes are Cassius and Anthony—the one a critic, scholar, philosopher who admires Brutus though he uses him for personal ends, the other a mere demagogue who sees that the popular will is really inclined toward the new political policies. The quarrel between Brutus and Cassius is a magnificent treatment of the situation wherein two men suffering together straighten out little differences, subterfuges, and mistaken values, while the better self of the better man wins.

4. The triumph of the popular will—undervalued by the patriots manipulated through Anthony, who arouses their gratitude, pity, and rage, and turns them against the conservative forces.

5. The play is full of dramatic irony—fate laughing at practical men who misunderstand the world in which they work.

6. There is no more poignant tragedy in the play than the experience of the wives of Caesar and Brutus—one a simple loving wife, the other heretofore the intellectual comrade of her husband. At the crisis of affairs, both are left out of their husbands' confidence to pine in the pathos of love which is not permitted to act.

Genetic Psychology.

DR. BURKS.

III AND IV.

INSTINCTS.—A mere list of instinctive or unlearned responses would fill many pages. To a large extent, man shares many of these with the lower animals. Some of the most characteristic human instincts, which have particular significance for education are selected for discussion.

CURIOSITY.—This is the inborn tendency to general mental activity; to think not merely under the pressure of necessity, but the mere satisfaction of thinking, often without apparent regard for consequences. This is one of the strongest factors in the development both of the individual and of the race. It furnishes an immense field of responses from which, by selection of the valuable, and elimination of the useless, many of the highest functions of mental life are developed.

PHYSICAL ACTIVITY.—There is a native tendency to be doing something to avoid bodily inactivity excepting during times of weariness. This corresponds on the physical side with the instinct of curiosity. Among young children it shows itself in their tendency to move about and to handle objects, often with apparent aimlessness. This instinct and curiosity are probably the strongest forces in the intellectual development of childhood. To attempt to keep young children quiet, is to work contrary to nature and to narrow the range of reactions from which desirable responses must be selected. The school has not sufficiently utilized these important instincts.

COLLECTING.—This instinct is likewise too frequently ignored in school work. It may be utilized to great advantage in the study of industries, physical geography, history, literature and other subjects.

Ownership, emulation, pugnacity, independence, and play are further examples of the instinctive tendencies, having important meaning for education.

Our aim in education should be to strengthen directly the development of such instincts as the tendency to active thought and reasoning; to direct into useful channels such instincts as curiosity and to transform them into useful habits of intelligent thinking; and to destroy such unsocial instincts as teasing and bullying.

Economy in education requires that instinctive tendencies be utilized, when possible, rather than such artificial motives as the needs of "after life," school rewards, and punishments. Objection to such motives on the ground of their primitive

or childish character disappear when we reflect that courage and maternal affection, which are certainly among the most significant human qualities, are purely instinctive.

On the other hand, economy of educational effort requires that we recognize the undesirable character of certain instincts and eliminate them by disuse, by the substitution of more desirable responses, or by repression and punishment when necessary. In many cases, where instincts are transitory and will therefore pass away in due time, it is wasteful to expend effort in repressing the tendencies. In other cases, where instincts are normally delayed, it is irrational to attempt to teach prematurely what will appear of itself at the appropriate time.

Literature in the Elementary School.

PROF. MACCLINTOCK.

V.

WHAT CONSTITUTES A GOOD STORY FOR CHILDREN UP TO TWELVE OR THIRTEEN.—We avoid danger by neglecting the otherwise legitimate element of personal liking by the teacher of subject matter or style and by remembering that we are choosing literature for each "in class."

1. A good story must fit the stage of children's growth—experiences they can imaginatively appropriate, with no items in it which they may not inquire into.

2. On the whole stories of epic, objective, active features are best, only seeing that the activities are not mere activities and happenings but genuine actions. This will exclude sensational "juveniles."

3. A good story must have a sound, artistic organization—logical and rational.

4. It is hence characterized by economy of incident. Contrast Perrault's faultless Cinderella with Grimm's needless additions. We have only to see that there are enough incidents to accomplish the end designed by the story. This can be tested by seeing how the "Ugly Duckling" produces the proper feeling of time.

5. As an aspect of composition and economy, the story should produce the feeling of unity—where-in the smaller parts are never lost in thinking of or feeling the whole.

6. There must not be too strong an appeal to the feelings for the sake of the class as a whole and to avoid sentimentality. Similarly we must hold down the original and supernatural features and those of danger and daring below the point when unlikelihood becomes irrationality or unneeded sensation.

7. A good class story should be serious. We provide for abundance of humor and nonsense, but a class should not linger over stories whose central happenings are idle trickery, or mere drollery and horse-play.

8. The characters should on the whole be those who do things rather than those who are suffering or simply growing. Each chief person should contribute something definite to our child's idea of life and society.

9. Hence the story should be ethically sound. There is a place for much merely unmoral literature—which has other good features—but for none whose vital point is immoral. There should be no glorification of trickery, disobedience, irreverence or minor vice.

10. On the whole, class stories should end pleasantly, even romantically—providing only that these endings grow rationally out of the essential elements of the story.

General Anthropology.

PROF. STARR.

III.

Tylor next considers the races of man and their distribution. We shall not discuss this chapter as so many of the class are taking the course in ethnology. Three masterly chapters follow on language, and language and race. In the first of these gestures and gesture language are treated. Upon these topics we may enlarge. Gesture is expressive movement. It serves to express (a) emotion, (b) thought. (a) Gesture as a means of expressing emotion is common to man and animals, is spontaneous, and usually unconscious. The identity of emotional expression in man and the lower animals is an argument for evolution, and Darwin's Expression of Emotion in Man and the Lower Animals is one of his best, though less read, works. Also most interesting is the book Physiognomy and Expression by P. Mantegazza, dean of Italian anthropologists. (b) The use of gesture to convey ideas to others, while natural, is purposive and conscious.

Gesture among all peoples serves to emphasize, complete, or explain the spoken word. Travelers and anthropologists have often said of one or another tribe that conversation cannot be carried on in the dark. It is unlikely that the statement is true of any people. If it is, it means that their speech is crude and inadequate and that gesture plays so great a part in completing a speaker's meaning that he cannot be understood unless seen. Through lower culture gesture is abundant and a great help to speech; in higher

culture it becomes subordinated and even tends to disappear—as strikingly among ourselves.

Natural gestures deserve study and may be well investigated among (1) deaf-mutes; (2) peoples in lower culture; (3) actors, especially pantomimic. Of course we do not here consider letters shaped by the fingers by deaf-mutes; these are not gestures, nor is the spelling of words with them gesture language. The natural gestures of deaf-mutes (and others) are of two kinds—they point out and they imitate form or action. Such gestures are natural, expressive, and universally understood. Deaf-mutes in Washington often converse with Indians who have come there on government business; deaf-mute children in London understood the gestures of Hawaiians and Laplanders on exhibition there. The use of gestures has a true syntax. Where many tribes speaking different languages come into frequent contact a definite gesture language, chiefly of natural gestures, but in part of conventional and artificial signs, grows up. Thus among the buffalo hunting, plains Indians, we find a marvelously developed sign language. Garrick Mallery in the Bureau of American Ethnology Reports goes deeply into the subjects, presenting many examples and illustrating them by cuts. He gives one example which he calls "Lean Wolf's Complaint." Lean Wolf, a Sioux chief, said, in signs: "Four years ago the white man made a treaty of peace with us; he lied; that is all." Here, "treaty of peace," "with us," "he lied," "that is all," are simple and natural, self-expressive gestures; "four" is simple and easily understood but indefinite; "white man" is artificial and conventional. An excellent work for study is W. P. Clark's "Indian Sign Language." Very curious is an experiment to reduce sign language to printed form for the instruction of Indians too old, or too conservative, to learn to read English. At its best, gesture language has two weaknesses—(1) indefiniteness, the same sign equally well conveying several meanings; (2) lack of means to express delicate grammatical relations. Is gesture frequent, expressive, and helpful among Malay populations?

Contemporaneous Problems in Government.

PROF. ROBERTS.

III.

Closely related to the movement for a direct primary is that for a popular initiative and referendum, each being a part of one scheme which aims at bringing the people into closer touch with their government.

The referendum is commonly regarded as a Swiss institution and comparatively new in America. As a matter of fact popular referendum was used in the United States long before it came into existence in Switzerland; the Swiss, however, extended its scope by applying it to ordinary statutes.

In the United States we distinguish four classes of referenda; (1) on entire constitutions, (2) on amendments to constitutions, (3) on local acts. The idea of a referendum on an entire constitution dates back to the submission of the Massachusetts constitution in 1779. Other New England states followed the example thus set and soon the practice had spread over the country so that since 1839, with the exception of certain late southern constitutions, every state constitution has been submitted to the people for ratification. It may now be stated as a general rule that the electorate has a final voice in the framing of a state constitution, though the action of some of the southern states since 1890 has weakened this principle somewhat and seems to indicate that where the convention which draws the constitution, the legislature which has called the convention, and the people of the state, are all agreeable, there may be no referendum, especially where some distinct advantage, such as the exclusion of the negroes from the suffrage, is to be gained.

State constitutions were at first amended by constitutional conventions called expressly for that purpose. This proved to be a most cumbersome

method and quite early in the nineteenth century the legislatures began to have this function conferred upon them. At first it was provided that a legislature should adopt the amendment by a two-thirds vote or that two successive legislatures should agree to it; at this stage the people were not called upon to ratify. Gradually, however, the electorate was called in, so that now in all but three of the states an amendment is made by a vote of the legislature followed by a popular referendum..

It is to be noted that while the idea of a referendum of statutes is comparatively new in the United States, as a matter of fact, a great many laws of a really statutory nature are voted upon by the people. This is due to two causes. In the first place the general distrust of legislative bodies has led to the inclusion in constitutions of a mass of law which in reality is statutory. The people vote on this when the constitution is referred to them. Then, when it is necessary to repeal or modify such laws, and because of their transitory nature this is often the case, the change can only be made with the assent of the people. In this way, it is seen, a great deal of statutory law comes before the electorate, even without a referendum on actual statutes. More-over, the legislatures often shift the responsibility for a measure, which they fear might lose them support if they themselves enacted it, by passing it as an amendment to the constitution and thus the people must assume the responsibility.

THE TEACHERS' ASSEMBLY HERALD

VOL. 1

BAGUIO, PHILIPPINE ISLANDS, THURSDAY, APRIL 30, 1908

No. 11

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Lecture Announcements.

Prof. Roberts will deliver a public lecture this afternoon, at 5 o'clock, on "The San Francisco Graft Exposure and Good Government Movement."

Announcements.

The Constabulary Band, under the direction of Capt. Loving, will render the following concert on the Assembly grounds this morning at 8 o'clock:

1. March, New England's Finest ----- Clarke.
2. Overture, Light Cavalry ----- Suppe.
3. Two Step, Golden Rod ----- Mabel McKinley.
4. Waltz, Amorettenanz ----- Gunge.
5. Intermezzo from Cavalleria Rusticana ----- Mascagni.
6. Selection, The Prince of Pilsen ----- Luders.

Dr. Barrows expects to leave camp this morning for Manila to visit the Teachers Assembly in progress there.

Mr. Brink, Assistant Director of Education, and Mrs. Brink arrived in Camp yesterday.

Two tennis racquets, found in the road near Camp Seven, have been turned over to Mr. Scott, at Headquarters, and may be recovered by the owner upon proving ownership.

Dance.

"Barrows Bali" will be open to the visitors at the Assembly Camp this evening at 8 o'clock, the occasion being a dance given by Dr. and Mrs. Barrows.

The Constabulary Orchestra will furnish the music.

**Public Lecture, Monday, April 27, 1908,
"The Forests of the Philippines,"
by Dr. Whitford.**

Dr. Whitford began by stating that previous to the occupancy of the Archipelago by man, he believed that the forests covered the entire Archipelago. At the present time only 55 per cent is forested, and of all the forests 46½ per cent are estimated to be in Mindanao. The three islands of Palawan, Mindoro, and Mindanao contain most of the forests. The "Kainig" or forest clearing has brought about the disappearance of the forest.

The forests of the Philippines are very complex. In North America, north of Mexico, there are about 625 species of trees. In the Philippines 1,200 tree species have been identified, and the total is probably about 2,000.

Another feature of Philippine forests, as well as of all tropical forests, is that most trees have twisted, fluted, or buttressed trunks. The reason for this is not known. It is probably correlated with their wide spreading tops.

The barks of trees in the tropics are much thinner than those of trees in the temperate zone. Correlated with this is the growth of flowers and fruit on the bark (caudal inflorescence.)

Another peculiarity is the huge number of "epiphytes," orchids, ferns, mosses, etc. growing upon trees. This is associated with humidity, and is most prevalent in the highlands where the humidity is greatest.

Still another strange habit, the lecturer called the "baleti habit." The baleti is a tree which entraps another tree. It is a kind of a cross between an epiphyte and a liana. It secures a foothold in some part of a tree, and lives epiphytically until its roots reach the ground. It then encloses the supporting tree, kills it, and itself becomes a tree.

In the Philippine forests there are great numbers of the big woody vines, called "lianas." These sometimes reach 400 feet in length.

The forests of the Philippines, the lecturer divided into the following groups:—

1. The mangrove forests, occupying the space between low and high tide water, and the stretches of coast where the sea is not violent.

2. The nipa forests, found just behind the mangrove, crowding and sometimes succeeding it.
3. The sandy beach forest, containing several valuable timber trees. Examples are Palo Maria del Playa, Talisay, and the Casuarina or "agoho."
4. The river bottom forest, found in the rich alluvial delta lands, and containing, among other species, narra and ipil.
5. The forest of the low dry hills, which is open and contains the most valuable trees, such as molave, dungan, and camagon.
6. Forest on the moister slopes and hills where there is deep soil. This contains the largest trees of all, some 200 feet high, and yielding much lumber.
7. The pine forests found in the Cordillera of Luzon, and a different variety in the mountains of Mindoro and Zambales.
8. "The rain forests," covering the crests of the mountains where there is intense humidity. This forest includes the almaciga tree, which yields the gum copal.

The Government of the United States.

PROF. ROBERTS.

II.

The two important features in the organization of the House of Representatives are the Speaker and the committee system.

The Speaker differs entirely from the presiding officer of the House of Commons. The latter is an unpartial moderator who severs all his party ties when he becomes the presiding officer. For this reason it is customary for an incoming government to continue the old Speaker in his office. The Speaker of the House of Representatives, on the other hand, is the leader of the party in the lower house and uses his position to further the interests of his party.

He is probably the most powerful member of any legislative body in the world. This power springs from three sources, (1) appointments, (2) recognition, (3) his position as chairman of the committee on rules.

The Speaker appoints all the committees of the House and always does this in such a way as to further his party's interests and to shape legislation to suit his own views. He assists his party by giving it a majority on all the committees as well as most of the chairmanships, and sometimes

by giving unimportant members of the minority the places on important committees which have been assigned to that party. He shapes legislation to suit his own views by making up certain committees, which will consider measures in which he is interested, in such a way as to insure his ideas being carried out.

The Speaker also controls legislation through his power of recognition. He may, and often does, deny the floor to a man whose motions or arguments he does not wish to have placed before the House, and from such action there is no appeal.

The Speaker is also chairman of the committee on rules. This committee is composed of himself, two other leaders of the majority, and two members from the minority. It arranges all the business of the House and hence can forward any measure it wishes to or sidetrack any measures that do not meet its favor. This is a tremendous power to give to so small a group of men but it seems to be a necessary arrangement, because, if it were not for the steering of this committee, it is doubtful whether the House would accomplish much of anything.

The early Speakers did not wield such an influence as the present incumbents of the office. They were more like the English Speaker. But when Henry Clay held the office, from 1810 to 1822, he began to make it influential. He did not use his position for party purposes to any extent, as during his regime there was practically only one party, but did use it to shape the legislative policy of the government. The prestige which his personality won for the Speakership remained with it and has been increased by later Speakers, particularly by Blaine who held the office from 1869 to 1876. His particular contribution was the development of the Speaker's power through recognition, for it was he who began the general practice of compelling advocates of proposed bills to alter them to suit the Speaker's wishes before they would be recognized, and so enabled to introduce their measures.

Many suggestions have been made with a view to the curbing of the Speaker's power, such, for instance, as the proposal that the House itself should choose its committees and the suggestion that the House should be given the right to overrule him in the matter of recognitions as the House of Commons has power to do. But notwithstanding the fact that the Speaker's power rests almost wholly upon the rules of the House which can be changed at will by that body, none of the proposals made have come anywhere near being adopted.

Ethnology.

PROF. STARR.

III.

Where then was man's first home? (a) It must have been within the area in which, during the present or the past, both anthropoids and lemurs have existed. This demand, based upon biology and evolution, rules out America completely and most of the Northern part of Europe and Asia. (b) It must have been in a region of mild climate. (c) The existence of *Pithecanthropus erectus* in Java has bearing. Unless equally significant discoveries are made elsewhere, this warrants looking toward the East and not, as Brinton did, to Western Europe. (d) To explain the facts of geographical distribution, Scaler assumed the former existence of a continent in the Indian Ocean to which he gave the name Lemuria. While he perhaps made some errors, there was really in Tertiary times a continental mass in the Western Indian Ocean to which the name Indo-African continent may be applied. Madagascar, the Chagos, the Seychelles, and the Mascarene are probably fragments of this continent. Keane is inclined to locate man's appearance within this area. From this centre of apparition, "the pliocene precursor" spread widely out over the existing land masses—into Africa and Europe, into Australasia, and into Southern Asia. In this early period of migration, the four great human types were differentiated.

Why assume man's original uniformity? Has he but one source? This is a purely biological question and must be answered by the biologist. To him it is—"Is man one species, of which the races are varieties? Or, is man a genus of which the races are species?" Unless one has practically studied plants or animals, these are difficult terms to grasp. With experience in biological study, the propriety of the terms may be questioned. It has been said: "Species do not exist; there are only individuals." Yet the conceptions of genus, species, variety are helpful and the terms are, and will continue to be, constantly employed. The biologist tests a species by two criteria. (a) The likeness between all of its individual members must be truly close. (b) The offspring produced by interbreeding of the varieties should be fertile. Let us apply these two tests of likeness and fertility to man. It is true that the variation within the limits of mankind is great; the Negro, the Chinese, and the white man present many and notable differences. But these differences are slight indeed as compared with those within the

limits of some other single species—as the domestic dog, or the common pigeon. As regards fertility, though crossings are not all equally happy, eugenics may fairly be called general. Discussion of the facts. On the basis then, of likeness and fertility, the usual tests, man is usually considered one species.

The history of the discussion has been interesting. Biblical teaching and the opinion of such of the early fathers of the church as St. Augustine, were distinctly monogenistic. During the first half of the nineteenth century there was a strong revolt against this view and polygenism was popular. Unfortunately it became confounded with a political question. With the establishment of evolution, although the whole question lost its actual importance, monogenism was reinstated. A few men, however, were driven to polygenism simply to escape accepting evolution—as, for example, Agassiz. For quite a half century now monogenism has held the field, but at the moment there is a curious revival of polygenism among some few ethnologists.

Literature in the Elementary School.

PROF. MACCLINTOCK.

VI.

FAIRY-STORY AND FOLK-TALE. The ideal hour of a child's ripeness for fairy-tales is about his seventh year. It is then that in life and in art he enjoys a world when things take place ideally quick and ideally right. We find ourselves in the presence of a great mass of material, troubled for principles of choice—for we must have a typical folk-tale and a piece of good literature.

The traditional stories—the folk-tales—are of four classes: 1. Sagas, stories of heroes or natural phenomena intended to be believed, yet without religious meaning; 2. "Marchen" or "nursery tales"—those told for pleasure. These constitute the largest group of stories; 3. Drolls, comic tales of misadventure, horse-play, tricks, "noddle" experience; 4. Cumulative tales, of incidents heaped on incidents sometimes without end, sometimes returning in a complete tale.

Modern fairy tales are mostly to be avoided—because they are mostly mere insincere imitations. Those who write them cannot believe them, hence they are neither simple, sincere nor earnest. They appeal not to the deep working imagination which uses all the powers of the mind to make a real world, but only the playful, often idle fancy. Much even of the work of Andersen, Kingsley,

and Hawthorne suffers from this inanity, sentimentality, and covert cynicism. The old fairy stories were not written for children and so escape the disease of childish make-believe. It is especially harmful to try to teach natural science by this literary form.

The world of social life and occupation of the fairy stories is especially grateful to children because it is a real democratic world wherein they meet all the workers and their work, when kings and princes are not social abstractions, but genuine workers and doers.

The canon of good fairy stories seems pretty well fixed. It is of course infinitely smaller than the whole collection of folk tales, but is more than large enough to provide sound teaching material. Of the four varieties we shall find the sagas not very serviceable chiefly from lack of good structure; the "marchen" are best—care being taken to avoid myth interpretation; drolls should occur often enough to satisfy the comic sense and start the children on the ascent of literary comedy; the accumulation tales as subject matter belong from five to six years. As form they may be examined by the fairy-story lovers.

Some final guiding principles are these: (1) to remember always that we are teaching literature and so refuse to make one work serve the causes of the science of myth, and folk-lore, or science, or sociology, or nature study; (2) to choose those items which have by long usage received a noble literary form, economic and efficient, not too full of marvels; (3) to avoid stories whose vital point is immoral, allowing for a good deal of child and folk morality in the use of cunning; (4) to permit a good deal of literary killing and head hunting remembering that children have no feeling of physical horror in these matters but regard them as neat story devices. We have only to see that the horror is not dwelt upon for itself and not made the point of emphasis of the story.

For supplement and antidote, a few realistic stories, and some good poetry, should be here introduced.

Genetic Psychology.

DR. BURKS.

V AND VI.

LAWs OF THE PROCESS OF LEARNING. On the basis of native or instinctive tendencies, children immediately after birth begin to learn new modes of response to the varied situations that present

themselves. The remarkable capacity for acquiring new methods of response and for meeting situations with reason rather than with instinct or habit, is what distinguishes man most clearly from the lower animals. In the development of specific habits out of general instinctive responses, the dominant law in the earliest period of childhood is that of "trial and chance success." Useless acts or those that produce dissatisfaction are eliminated and such acts as result in success or satisfaction are selected and reinforced.

To this early "animal" method of learning, imitation is later added, the most significant result of which is the establishment of language as a means of communication. Both of these methods of learning continue throughout life, but become relatively unimportant as the individual matures. The great mass of responses which can to advantage be learned by imitation, have already been mastered by the time the individual has reached maturity. In the presence of new situations, however, the imitative tendency continues to be strong even among adults.

The last method of learning to develop in the life both of the individual and of the race, is that which involves the acquiring and use of ideas. There, as in the case of the trial and success and imitation methods, the process of learning consists in the formation of connections (a) between processes in the sense organs and a thought or feeling, e. g. stimulation of the auditory nerve and the developed forms of hearing; (b) between one thought or feeling and another, e. g. the thought "Benguet" suggests the thought "refreshing climate"; and (c) between a thought or feeling and a movement, e. g. the thought "fire" and sending in an alarm.

Within any one of these three groups, the particular connection or response that is made in a given situation, i. e. what a person feels or thinks or does, depends upon the following six factors: (1) the "inborn tendencies" of the individual; (2) the "frequency" with which various responses have been made in similar situations; (3) the "recency" with which various responses have been made in similar situations; (4) "Intensity of the connections previously made in similar situations; (5) the "satisfaction" that has previously accompanied the various responses; and (6) the general "set" of the person's mind at the time the situation arises.

This statement of the conditions controlling the relations between situations and responses may be termed the fundamental law of association, of habit formation, or of learning.

THE TEACHERS' ASSEMBLY HERALD

VOL. 1

BAGUIO, PHILIPPINE ISLANDS, FRIDAY, MAY 1, 1908

No. 12

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Announcements.

The following program will be given by the Constabulary Band, under Captain Loving's direction, this morning at 8 o'clock.

1. March, Polly Prim----- S. R. Henry.
2. Overture, Morning, Noon, and Night-- Suppe.
3. Intermezzo, "Anona" ----- Vivian Grey.
4. Waltz, Loveland----- Abe Holzmann.
5. The Holy City ----- Stephen Adams.
6. Selection, The Bohemian Girl----- Balfé.

The following change in the trips of the Baguio Bus is announced.

Leave.	A. M.	P. M.
Camp.	7.00	2.00
Baguio.	9.30	3.30

This schedule will hold good except on Saturday and Sunday, when the schedule heretofore in force will be followed.

Tickets for the morning trip should be secured from Miss Binder, on the previous afternoon.

Public Lecture, Monday, April 27, 1908, "The Reform of the English House of Lords," by Prof. Roberts.

The House of Lords is made up of several elements. Twenty-four bishops and the two archbishops make up what is known as the spiritual lords. Then there are various classes of temporal lords, viz., the hereditary peers who constitute the bulk of the House, sixteen Scotch peers who are chosen by the entire Scotch peerage to sit for one parliament, twenty-eight Irish peers chosen by the Irish peerage to sit for life, and four lords of appeal in ordinary who are life peers appointed to attend to the judicial business of the House.

The power of the Upper House is not as great as that of the House of Commons. They can neither initiate nor amend money bills but they

can reject all bills. To prevent this hereditary assembly from thwarting the will of the people as expressed by their elected representatives a rule has been developed that if the Lords reject or amend an important bill of the Commons, Parliament may be dissolved, an election will be held with the defeated or amended bill as the issue, and if a majority is returned in favor of it, it will be reenacted by House of Commons. If now the Lords will not pass it the Prime Minister will get the Crown to create enough new peers of the proper view to swamp the hostile majority.

The House of Lords is at present one of the great, probably the greatest, political issues in England. It is quite generally felt that it should be reformed. The alleged defects of the body as at present constituted, seem to be many. Some people maintain that a second house is useless. Others point out that the heredity principle is anachromatic, that all important modern nations with a free government have given it up wholly or in large part, that there is no logical reason why a title of honor should carry with it a title to legislate while there are many reasons to the contrary. In this connection it is shown that the lords seem to regard the legislative duties of their position with much less concern than they do the social distinction it gives them. This is proved by the small attendance. Most of the sessions are attended by scarcely more than thirty men, three is a quorum, and notwithstanding the fact that there are about six hundred members, instances can be cited where the House was compelled to adjourn because a quorum was not present. It is also urged against the Lords that they are unprogressive and consistently oppose liberal measures. A long list of bills opposed by them is drawn up, the Reform Bill of 1832, the Municipal Corporations Act of 1835, various factory laws, the abolition of purchase of army commissions, the Irish Home Rule Bill of 1893, and finally the Education, and Plural Voting Bills of 1906.

Their opposition to these last two measures is the cause of the present agitation for a reform. The bills were passed by a House of Commons to which an unprecedented Liberal majority had been elected and in the election the two measures had been cardinal issues. As a result of the defeat of these measures the party complexion of the Lords

has been brought into greater prominence than ever. In it the Conservatives have a majority of about five to one and the Liberals point this out as one of the defects of the body because the Lords never reject measures of a Conservative House of Commons.

Many suggestions have been made looking to the reform of the Lords. They may be summed up under three heads, (1) end it, (2) mend it, (3) limit it. Those who do not believe in a second chamber argue for the abolition of the House. By mending it is meant to reform its composition and here many schemes have been proposed, chiefly for the creation of life peers from various categories of men. Limiting the House of Lords means to check its power of veto. Certain people suggest that its veto power be limited to the first year of each Parliament or that if the Commons reenact a law after the Lords have once rejected it, that it stand. Either of these suggestions if adopted, would make the House of Lords practically useless. Another proposition is to have the two Houses sit and vote together, if the Commons wish, when the Lords have rejected a bill. Finally some believe that a popular referendum might afford a solution of the problem.

There is little likelihood that the House of Lords will be abolished, but it must be reformed. Every other branch, the Crown, the House of Commons, and the Judiciary has undergone radical change, and now it is the Lords turn.

General Anthropology.

PROF. STARR.

IV.

Tylor uses the term "natural language" to indicate the most primitive communication of thought between man. It includes three elements, (a) gestures; (b) cries; (c) sounds imitating the sounds of nature. The subject of the origin of language has been hotly debated. Three theories, out of many offered, have attracted special attention. These have been discussed with considerable bitterness and partisans have ridiculed theories to which they were opposed by applying nicknames to them. These nicknames, given in derision, are descriptive and may well be used seriously. The "bow-wow" theory finds the origin of language in the imitating of natural sounds; thus kaka is a natural name for a crow, bow-wow for a dog, and words for thundering, crashing, roaring, etc., might be suggested by the operations themselves. From such simple imita-

tive words others might be derived. The "pooh-pooh" theory assumes that cries and interjections are the first words and that others are developed out of them. Max Muller, while recognizing that interjections and onomatopes are real elements in language, claimed that but a small part of any language consisted of them. He assumed that certain ideas (and mental states) are related to certain sounds in such a way, that, when the thought is presented in the mind, the sound will necessarily be uttered. It is similar to a bell, which struck gives out its special sound, dependent upon material, form, size, thickness, etc. The bulk of word roots in any language, he claimed, are due to this natural relation. To his theory the name "ding dong" has been applied.

Whatever may be their origin, existing languages present three or four differing structural types. Three phases of opinion relative to these may be recalled. Early linguistic writers believed that primitive languages were monosyllabic and that Chinese represented this early stage. From monosyllabism, the agglutinative languages developed, highly complex, polysyllabic, words being built up by the combining of modifying particles, prefixes and suffixes, with the significant word-stem; such are the languages of Northern Asia and of Negro Africa. From agglutinative languages were derived the inflected languages—as Latin, Greek, and Sanskrit—wherein grammatical relations are clearly shown by regular changes in the form of verbs, nouns, etc. This was considered the final, the perfect, development. English was included in the inflected languages. The scheme was simple and beautiful. It was, however, presently recognized that English is really a sadly worn and broken down affair—to which the name isolating or analytic might perhaps be applied. New light has recently been thrown upon the Chinese, which is no longer thought to represent an early stage in language development, its monosyllabism being actually the result of break-down; in reality it is as truly an isolating and analytic language as English itself. The American Indian languages are, for most part, agglutinative languages, but have a peculiar trick of using infixes, fitting modifying particles into the body of the stem. They have received the special name of Polysynthetic or Incorporative languages. To-day ethnologists incline to the belief that the first actual languages were agglutinative. That from agglutinative languages the other types—Isolating, Inflected, and Incorporative—have been developed along independent lines of evolution.

Heredity.

DR. BEAN.

III AND IV.

The mechanism of heredity is exhibited in the processes of cell division beginning with the segmentation of the ovum after fertilization by the spermatozoon and terminating as the adult individual. Each individual human being passes through stages of development representing infusoria, vorticelli, fish, amphibia, (also primitive bird and reptile), mammal, and the primates, following fairly well the paleontological record.

The most essential part of the mechanism of heredity is the chromatic material of the cell nucleus which occurs in strands, called chromosomes, of a definite number in anyone species. These strands split lengthwise in each division of the cell, and the number of strands remains the same in every cell of each organ, and in each generation of individuals.

There is an accessory chromosome, which is unlike the other chromosomes, in each impregnated ovum that is to produce a female, and the absence of the accessory chromosome denotes that the individual is to be a male. Sex is determined in the single cell (ovum) before segmentation begins.

After the beginning of cell division, the cells that go to make up the body (bone, muscle, nerve, liver, etc.,) separate from the sex cells, which form the ovum or spermatozoon that will produce future offspring. Hence there is a persistence of undifferentiated germ plasm (cells) from one generation to the next, the plasm being distinct and different from the body, but held by the body tissues for support and nourishment. One may conceive of a germ plasm starting as the first form of life on earth, and continuing uninterruptedly down to the present time. This may be represented by a tree with branches—the tree being the germ plasm and the branches the various forms of life issuing from it during the succeeding geological periods. The fish were the earliest forms, and then amphibia from which were derived reptiles and birds. Mammals and primates are the recent derived forms before man. Woman may be considered the most recent product.

Evolution is the term applied to the series of phenomena represented by the mechanism of heredity and the descent (or ascent) of the germ plasm, and it is merely a phase of heredity, whose broad underlying principles apply equally in either case. Evolution and development are

similar in that each is a process of differentiation and specialization of a single cell. The mechanism is understood in part but the laws regulating its many changes are not all definitely agreed upon.

Interesting relationships exist among the different paleontological forms which may be similar to man.

The primitive fish had:

1. Paired breast and belly fins.
2. Gill slits anterior to the breast fins.
3. Ear slits between the gill slits and the eye.
4. Bony skeleton.

The primitive amphibia had:

1. Three parts and five digits to each limb, the bones being the same in number as in man.
2. Gill slits functioning in larval stage and later atrophing.
3. An ear developed from the ear slit.
4. The tail appearing in larval condition and later dropping off.

The primitive mammal had:

1. Limbs larger and longer than the amphibia.
2. Larger, better developed ears.
3. Brain greatly increased in size.

Man has:

1. Limbs more specialized than in mammals.
2. Gill slits and arches developed into the ear bones, the jaw bone, the hyoid bone and the cartilages of the larynx.
3. A head skeleton developed similarly to the amphibia.
4. A tremendously large forebrain or cerebrum.

The primitive fish, amphibia, mammal and man have disappeared from the paleontological record because:

1. Only hard skeletons could be preserved.
2. Fossils occur only in deposits of sediment.
3. Fresh water plants and animals are preserved only in water.
4. Many rocks in which fossils existed have undergone metamorphic changes, and the fossils have been destroyed.

Man is more nearly related to the amphibia than to other higher forms in the development of the limbs, the gill arches, the connection between the head and neck, and especially in the central bone of the hand which is present in amphibia, appears in the human embryo, and afterwards disappears. The amphibia are closely related to mammals and to man in lung breathing, the development of the blood vessels, and the development of the amniotic sac.

Defects in the theory of evolution may be:

1. The first link is missing. How did the first cell originate? Did life come from the inorganic word?
2. The last link is missing. What form connects man with mammals? Is man a part of evolution?
3. All the primitive forms are missing. Where are the connecting links in the chain?
4. All evolved parts are not useful.
5. Evolution offers no explanation of serial homology. Why are the arms and legs similar?
6. Rudimentary organs are not the result of evolution.

NOTE: Reading references on this course were published in the Announcement Column of the Herald on Tuesday, April 28.

Literature in the Elementary School.

PROF. MACCLINTOCK.

VII.

MYTH AND LITERATURE. Mrs. MacClintock's chapter on teaching myth in the school is one of the most original and solving in her book. It should be mastered by all teachers of children. Her general thesis is that while literature may make much use of elements in the myths or religious stores of the world, it is a mistake to teach these myths as literature. If taught at all they should be taught as a people's religion—and generally in the adolescent period. Myth is religion not art—a serious explanation of some great physical feat, historical occurrences, social characteristics, or established ritual of worship.

In all developed nations myths go through four stages of elaboration: 1. explanatory stories; 2. creation of an Olympus of divine persons; 3. development of a cult or worship in which human beings are concerned; 4. use of these persons and their experiences for moral symbols. Now the fine arts in a parallel line of growth choose out from these levels what they need for their distinctive purpose—that of giving pleasure. Moreover, the myths must make use of many artistic devices in expressing themselves. Hence the frequent confusions of persons who do not perceive their

differences of purpose and function. Literature especially finds much material in the second and fourth of these levels—the characters and behavior of the heavenly personages and the use of them to convey the higher morality.

Great error is shown in supposing the myths to be early in a people's history and so childlike. They are always late, developed, the result of ages of teaching and thinking. See the two great Hebrew stories of how the people came to have the Sabbath and how they got the "ten commandments." The nation must have had a long existence before these two institutions could have been developed. Another error consists in thinking that the great myths of the world are merely interesting imaginative stories—romantic and pleasurable. Instead they are man's attempt to state and interpret his relations to the Spirit of the universe and so see religious reasons for his conduct.

Of course in the great early sagas and hero-tales many mythical, supernatural elements were introduced, even features for the great national religious myths. But their centers are human beings, there is artistic pleasure.

It is even a crime to take the great myths and rewrite them into childlike language as Hawthorne did the story of Pandora and Prometheus, as some persons do the story of the Garden of Eden. These should remain as sacred things until the mind is capable of appreciating them as religion. To the same end we claim that teaching the myths in order that children may later understand references in literature is a pedagogical and moral crime.

Of course when the myths are told for religious purposes then they give the sense of a large, vague world, a cosmic stage where men and things bulk large, where children feel the final movements and placing of all things. But this is a religious, not artistic world.

The teacher then must learn that literature is literature, is art; that it may use many elements for myth or religious story provided it is reverently done; but that we may not legitimately use the great myths to do the work of literature. These cautions are serviceable also against the great mass of recent nature-myths, stories to teach scientific facts—make-believe "dew-fairies, frost-fairies, flower-angels, speaking plants and conversing worms." These are bad both for science and art.

July 26, 1908

THE TEACHERS' ASSEMBLY HERALD

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Announcements.

The Social Committee announces that it is purposely leaving Saturday evening free, in order that those who wish to gather a few friends about them for card games, camp fires, or other forms of amusement may do so on that evening.

The Assembly dance given by Dr. and Mrs. Barrows Thursday evening, April 30, 1908, at Barrows' Bali, was a pronounced success. Dancing commenced at 9.30 o'clock and lasted until 12, light refreshments were served and music was furnished by the Constabulary orchestra under the direction of Captain Loving.

Public Lecture, Wednesday, April 29, 1908, "Mexico as a Field of Folklore Study" by Prof. Frederick Starr.

Professor Starr suggested that reporting Mexican folklore in the Philippines might be considered bringing coals to Newcastle. It was on this very account, however, that he chose the subject, for he wished to show the similarity between the two fields, and to bring out the essential characteristics of folklore which might aid the investigators in the Philippines.

Folklore is found only when there is a genuine folk. A folk is a people who receive their education through tradition and by contact with other people without the aid of books, and their lore includes three elements: folk thought; folk speech; and folk wont.

Mexico is a very rich field for folklore because of the different ethnic elements which are mingled in its population. Moreover two systems of thought influence its lore. More or less Pagan worship persists in the dominatory religion, which is Roman Catholic. This Pagan influence adds greatly to the interest of Mexican folklore which in this respect is similar to that of the Philippines.

In Mexico evidences of folklore are everywhere. For example, in the market place one always finds "remedios" for all ills. These consist of bits of sea shell or stone, etc., which posses magic power to cure. In the streets one sees palms at the windows, and at night lanterns which ward off evil. In the country roads, crosses are found at the corners which extend safety to the passer-by. Now and then one comes upon a cross where a murder has been committed, the cross neutralizing the baneful influence of the murderer.

Mexico is rich in supernatural beings; the nagual being the best known. This creature with the body of a sheep and the head of a man enters houses and steals everything. He can only be captured with the aid of much force and religious magic. Like all supernatural beings, however, the nagual's day is waning and babies no longer shriek at his name as their orthodox fathers did.

Witchcraft is practiced to an incredible extent in Mexico. The head witches accumulate great wealth through their art. Their orgies are carried on at night, and if their effects equalled their intentions, frightful deeds would indeed be done. The essence of witchcraft is to do to a thing representing a person, what one wants to do to the person. If one desires an enemy to die a painful death, it is only necessary to make a wax figure representing him, bind it securely, and then run pins into it. Many such figures can be found in Mexico.

Folklore also finds expression in religious outdoor dramas which used to be given in great numbers but which are becoming very infrequent. One such drama which used to be very popular is the *Tastranes*, which represented the conquering of Paganism by Christianity. St. James figured conspicuously in it, and after having been killed and quartered, would come triumphantly back to life galloping on a white charger to the confusion of all Pagandom.

Folklore consists in addition of stories, proverbs, riddles, and games, but these also are fast feeling the influence of literary civilization. Dr. Bastian, the famous Ethnographist declared "Ethnography is a burning house." Of no section of the subject is this more true than of folklore. If the still unrecorded thoughts and traditions and habits of the illiterate folk of the Philippines are ever to be collected, they must be studied now.

Genetic Psychology.

DR. BURKS.

VII AND VIII.

INFLUENCE OF PREVIOUS EXPERIENCE ON LEARNING:—One of the six factors which, it was shown, determine the particular response that will be made in a given situation, is the mental "set" or attitude at the time when the situation occurs. The mental life of each individual is a complex of systems or attitudes within each of which his thoughts, feelings, and actions may be fairly independent of the responses made within another of these systems. A stimulus or suggestion, for example, will call up one response when a man is living in his "home" system, and a quite different response when he is in his "business" system or his "church", "society", "public-life", or "intimate-friend" system.

The mental attitude or "set" of an individual depends in part upon his original nature, i. e. his instinctive or unlearned tendencies, and in part upon his experience or learning. A very general attitude is more often connected with original tendencies; while particular, periodic, or transient attitudes are more likely to be determined by past experience or present circumstances.

One of the most frequent causes of failure in teaching is the disregard, on the part of teachers, of this factor of mental "set." Teachers often presuppose that children have a knowledge of facts and objects of everyday life, when in reality the children are totally ignorant of them. President G. Stanley Hall found by actual investigation, for example, a most astonishing ignorance on the part of children in Boston on entering school, with respect to a great number common facts. Eighty seven per cent had never seen a pine tree; 34 per cent had never seen a live chicken; 65 per cent did not know what an ant is; 65 per cent had never seen a rainbow; 80 per cent did not know a bee-hive; 28 per cent did not know the number five; 56 per cent had no knowledge of what a square is; etc.

Closely related to the source of error just mentioned, is that of presupposing that children have had the experiences that correspond with common words which the children themselves may use more or less glibly. This is especially true of definitions and of adverbs, conjunctions, and other words expressing relations, though it is often just as true of words naming concrete objects and facts. It is probably true that if teachers could see the thoughts of children in their true light, these thoughts in a great proportion of the cases would not be recognizable as those that the teachers had intended to suggest.

Another fallacy is the assumption that children know what they have been taught in preceding periods or grades, in school or elsewhere. Unless an experience has occurred in a very vital connection it is not likely that it will remain as a permanent possession of an individual. Many of the experiences (studies) of school life are distinctly lacking in vitality and very properly fade away quickly.

We often make the mistake of assuming that children have voluntary control, such as some adults possess, of the movements of eyes, fingers, vocal apparatus, and other parts of their bodies; and that consequently deficiencies in the children's work are due to failure to try. Mere nervousness is frequently mistaken for perverseness, and rebuke or cajolery is applied where sympathy and patience is called for.

There is great need for accurate data as to just what children of various ages and states of development are equipped to do. On the basis of such data we should go over text-books and consider courses of study and methods of procedure with a view to determining whether children of the grades concerned have had the necessary experience to enable them to profit by what has been laid out for them.

Contemporaneous Problems in Government.

PROF. ROBERTS.

IV.

During the past two decades there has been a great deal of dissatisfaction with the present method of choosing senators by state legislatures. Many bad results of this system are pointed out. In the first place it causes the election of members to the state legislature to be made too often on the basis of whom they will support for senator rather than on their probable ability as legislators.

This carries a number of evils in its train, legislation is not what it might otherwise be, machine rule is strengthened, and the people have their attention turned to national affairs when they should be considering state matters. Then, too, very often the election of a senator may absorb the attention of the legislature for an entire session, should a deadlock occur, to the utter neglect of state business. Senatorships are more easily purchased where a legislature elects than they would be if the people elected because the aspirant has fewer men to deal with.

These and other evils of the system have brought about an agitation for a popular election of senators. Such a change would require a constitutional amendment and it would be very difficult

to get this. If the method used for former amendments is to be followed a two-thirds vote of the Senate would be required before the amendment could be submitted and this seems out of the question as the Senators seem perfectly content with the present arrangement. Even if they should agree to such an amendment, three-fourths of the state legislatures would have to ratify it and it hardly seems that so many of the legislatures would be willing to give up so important a part of their power.

Since 1890 the legislatures of twenty-three states have asked Congress to pass an amendment introducing popular election and five times between 1893 and 1903 the House of Representatives passed such an amendment by the requisite two-thirds vote, but each time the Senate rejected it. The advocates of the change have given up hope of getting an amendment by the method that has been used hitherto and are now working to get two thirds of the states to demand from Congress the calling of a constitutional Convention to frame the amendment. Considering all the states that have petitioned Congress for an amendment and those that have not but have a system of senatorial election which approaches popular election, it seems that this ought not to be difficult. Lately Governor Cummins of Iowa called a conference at Des Moines, requesting the various states to send delegates thither, to consider this matter. Twelve states were represented and an executive committee was appointed to carry on the campaign for a convention. But even if a convention should meet and draft an amendment, it is doubtful whether the legislatures of three-fourths of the states would ratify it.

This difficulty of getting an amendment has caused many states to evolve other ways of arriving at the end desired. Just as the electoral college still continues in law but with no real elective power, so it has come about that in many states attempts have been made to take away the real election of Senators from the legislatures while leaving it with them nominally. Parties have done this by nominating their candidate in state convention, the people understanding that the success of this or that party will mean the election of the man named by its convention. This method is not sure and is open to the danger that the convention will be controlled by a clique. A better method is where a mandate is given to the legislature by a direct vote of the people. In almost every state of the South this is provided for by party rule and there the legislatures have come to be mere ratifying bodies. In the North, those states that have adopted direct primary laws usually provide for a vote on the senatorship,

though it is outside of the state system, and though some legislatures have refused to obey the people's mandate as given, the chances are that as time passes they will learn it is not wise to do so. In at least one state the people vote for their senatorial choice at the regular election to show the legislature what man to elect.

Thus it is seen that the popular election of senators may come into existence by customary law without the necessity of a constitutional amendment. Indeed, with the spread of the direct primary system it is almost bound to come.

Ethnology.

PROF. STARR.

IV.

While Keane claims eugenics between all human races, all authors are not ready to admit it. Many facts are urged against it. In the Island of Yeso, in northern Japan, there are to-day 14,000 pure-blood Ainu; there are perhaps 3,000 Ainu-Japanese mestizos. It is commonly claimed in that region that these mestizos are little fertile. This claim seems reasonable in view of the fact that the two peoples, Ainu and Japanese, have been in contact for perhaps seventeen or eighteen hundred years. We might reasonably expect a larger number of mestizos, if eugenics really exists there. Whether miscegenation between negroes and whites in the United States produces fertile hybrids has been much discussed, but no truly satisfactory agreement has been reached. Common opinion is in favor of the negative.

The word mestizo is a convenient general term for all degrees of mixed blood. It is the equivalent of the French word *metis*. There is no equally good term in English. Wherever the number of words for definite and specific blood-mixtures is large, it shows at once the reality of much mixture and the legal and social views regarding them. In Mexico there was once in common use a series of fifteen distinct terms for different mestizo combinations. In English we use four such terms—(negro), sambo, mulatto, quadroon, octoroon, (white). It is significant that we have no term to indicate the cross between sambo and white, corresponding to the term octoroon. The word creole is often used to include mestizos; of course, its proper use is for people of pure blood, born in another than the land of their parents. Thus children of Spaniards, if born in the Philippines, are creoles. We may here repeat the statement already made that the intermarriage of two distinct ethnic types does not tend to

produce a uniform, intermediate type midway between them—but two groups more or less nearly resembling the parents.

Whether miscegenation is desirable is an important practical question. When the parent types are not widely separated mixture may produce a happy result. Thus the mixture of the various fair white peoples may be favorable; so too mixture between dark white populations. Mixtures between fair whites and dark whites are perhaps less desirable. But mixture of peoples so widely separated as the English and the Australian black, for instance, are surely bad. It is constantly claimed that miscegenation between French and Spanish with the darker peoples are on the whole happier than between fair whites and these. It is a common saying that mestizos "inherit the vices of both parents, the virtues of neither." This is too severe a judgment; the failure of mestizos to be desirable members of a society is largely due to social disadvantage rather than to innate viciousness. The mestizo child of a fair white father is usually unacknowledged, neglected, outcast. The mestizo child of a dark white father (Frenchman, or Spaniard) is usually recognized, cared-for, and given whatever opportunities and advantages the father can command. The Chinese are destined to be great colonizers and this for two reasons: (1) they readily adapt themselves to all environments, retaining vigor and force to a remarkable degree; (2) they marry with all populations with whom they come into contact and the mestizo children resulting from such marriage are vital, healthy, and well-endowed.

Shakespeare's Greater Plays.

PROF. MACCLINTOCK.

IV.

THE LARGER COMIC ELEMENTS OF MUCH ADO ABOUT NOTHING.—The comedy as a whole presents the humorous comicalities and nearly tragic features of "noting" in human society, i. e. the eavesdropping, overhearing, noting things incorrectly, mischievous imputation of appearances. A pair of young lovers are drawn together and then nearly separated forever by this social accident; and two brilliant but perverse lovers are brought into "mountains of love" by the skillful

use of it. Among the general comedy elements of the play, the following are important: the humor of "denying nature" in refusing to admit that one is in love; the most intellectual and independent person subject to "divine passion;" all persons sensitive to being loved and easily manipulated through it; the humors of "noting;" the "merry war" of two clever wits—the more humorous when they are lovers and equally matched intellectually; the comedy in masks, disguises; blundering officials and the accidental unmasking of villainy; the happy ending both of crossed and whimsical love.

The chief large comic "situations" of the play are these: the over-quick love of the "beau" Claudio and the happy young Hero; the perverse mood of the older, more intellectual lovers—Benedict and Beatrice; love-making by proxy and its almost tragic consequences; a succession of comic situations created by "noting;" the miscellaneous and almost irrational "mischief" of the villain Don John; the easy thoughtless suspicions of the young lover; the "situation" of a pompous and stupid police system, anxious to avoid any contact with evil doers and to hurry to sleep; and the final union of the lovers.

The persons in the play who have some comic incongruity in their characters as these: Don Pedro, the officious unwise who plays the philanthropist and arranger of other peoples affairs; Don John, the comic villain, disappointed and making mischief for everybody he could hurt; the hasty, "beau" young soldier and cautious—easily in love and as easily jealous; Beatrice and Benedict, a pair of intelligent serious persons, witty, professional foes to love and marriage, secretly and—in time—declared lovers; Dogberry, the comic constable—talkative, pompous, obsequious to superiors, haughty with those below him, large and humorous; Virgins, an ancient, dried up Dogberry.

It is interesting here, as elsewhere, to watch the "comic" solutions of the dramatic tangles and discords. Beatrice and Benedict are finally brought to acknowledge their love without hurting their pride; Claudio's wrong to Hero is cured by rousing sympathy for her and by unmasking the villainy of the mischief-maker.

The play is rich in witty repartee, the humors of perversity, and the blundering of pompous inefficiency.

THE TEACHERS' ASSEMBLY HERALD

VOL. 1

BAGUIO, PHILIPPINE ISLANDS, SUNDAY, MAY 3, 1908

No. 14

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Lecture Announcements.

For the benefit of residents of Baguio, as well as for visitors, it is announced that all lectures on the Assembly grounds, morning, afternoon, and evening, are open to the public.

To-morrow (Monday) afternoon at 5 o'clock Dr. Bean will deliver a public lecture on "General Principles of Heredity."

At 7.30 p. m., Prof. Starr will give an illustrated lecture on "The Hairy Ainu of Japan."

Announcements.

Bishop Brent will preach this morning in the chapel at Baguio at 10:30 o'clock.

There will be a song service in Judson Tolda this evening at 8 o'clock. Prof. MacClintock will read. Those who attend are requested to bring lamps or lanterns.

Constabulary Band Concerts.

The Constabulary Band will play the following concerts beginning May 4, 1908:

Monday, 8 to 9 a. m., Teachers' Camp. 7 to 8 p. m., Hotel Hills.

Tuesday, 8 to 9 a. m., Teachers' Camp. 8 to 9 p. m., Hotel Pines.

Wednesday, 8 to 9 a. m., Teachers' Camp. 7.30 p. m., Camp John Hay.

Thursday, 8 to 9 a. m., Teachers' Camp. 4 to 5. p. m., Country Club.

Friday, 8 to 9 a. m., Teachers' Camp. 5 to 6 p. m., Teachers' Camp.

Saturday, 7.30 p. m., Camp John Hay.

**Public Lecture, Thursday, April 30, 1908,
"San Francisco Graft Prosecution and
Good Government Movement,"
by Prof. Roberts.**

In January, 1902, Eugene Schmitz, an ex-orchestra leader, became mayor of San Francisco and with him begins the political control of the Labor party which culminated in the second re-election of Schmitz, with a full Labor Board of Supervisors in November, 1905. For the elections of 1901 and 1903 the Labor Party were responsible, for those of 1905, which preceded the worst of the bribery incidents, owing to the peculiar political conditions existing, many of the business men of the city must be held equally responsible with Labor.

The uncovering of graft began with William H. Langdon's advent to the district attorneyship in January, 1906. He first began a crusade against gambling but soon found that the gamblers were "protected." He then started an investigation of this species of grafting and was making progress when the earthquake and fire occurred. After that calamity it was felt for a time that by-gones should be by-gones, and that everyone ought to put their shoulder to the wheel. But Schmitz, Ruef, and their hoodlum Board of Supervisors swooped down upon the stricken city; such an opportunity for loot was not to be passed by. One of their first acts was the grant of an overhead trolley franchise to the United Railways Company, an act that reeked of bribery. Every species of evil that a large city gives opportunity for was permitted to exist—for a consideration.

In July, 1906, Police Commissioner Reagan was dismissed by Mayor Schmitz because he stood in the way of some of the dishonest schemes of that individual and his crew. Reagan at once acquainted Langdon with the process by which the French restaurant proprietors had their licences held up until they had engaged Ruef's services to get them granted. A little later Langdon determined to make a thorough investigation of the various charges of malfeasance in office. But he had no money. The hoodlum Supervisors had decreased the appropriation for his office and would not grant a dollar for an investigation. Here Rudolph Spreckels stepped in and raised \$100,000 for such work.

Heney was now appointed assistant district

attorney and the services of detective Burns were engaged. The grand jury, which was controlled by the boodlers, was discharged, and a new one was to be empanelled. Before this could be done, Acting-Mayor Gallagher, Schmitz being away in Europe, at the behest of Ruef removed Langdon and appointed Ruef as district attorney. After a sharp battle in the courts, it was determined that Gallagher had no power to remove Langdon and so he remained in office.

The investigation now went on. Evidence was presented to the grand jury which resulted in five indictments against Ruef and Schmitz in connection with the holding up of the French restaurant licenses, and soon the jury had uncovered grafting and bribery almost unparalleled in any American city.

At this juncture Burns caught certain of the Supervisors with the money of a fixed-up bribe upon them. With this as a lever, and with a promise of immunity, the prosecution pried out of sixteen of the eighteen supervisors the history of the criminal doings of the administration. They were permitted to remain in office as Schmitz would have had the right to appoint their successors had they resigned. The prosecution, however, directed their actions thereafter.

With the new evidence at their disposal the grand jury returned over three hundred indictments in the next seven months against twenty different men.

Ruef's trial on the French restaurant indictments came first. His lawyers delayed the actual trial as long as they could and then Ruef, against their advice, changed his plea to "guilty." We now know that he had been promised immunity. With Ruef's testimony, Schmitz was convicted on the same charge and sentenced to five years. Glass, the president and manager of the Pacific States Telephone Company, at the time that company bribed the supervisors, came next. On his first trial the jury disagreed, on the second he was convicted. Halsey, his "outside" man, was next brought to the bar but a serious illness prevented the conclusion of his trial. Ford, general counsel for the United Railways was acquitted, the prosecution not being able to trace the money all the way because they said Ruef would not now testify as he had when he told his story originally to them. Other cases are on.

Schmitz appealed his case and the upper courts not only reversed the decision but quashed the indictments in the French restaurant cases on the ground, among others, that the alleged act was not extortion, as was charged, under California law. It now looks as if, without Ruef's testimony, few convictions can be obtained.

In November, 1907, the people of San Francisco had an opportunity to show where they stood and did their part manfully by electing Taylor, the candidate of the good government forces, as mayor, Langdon as district attorney, with nearly all the other good government candidates.

A sad commentary upon the so-called best people of the city was their attitude toward the prosecution and in the election. In large numbers they opposed the prosecution and Taylor on the ground that business was being unsettled and the rehabilitation of the city interfered with. These people also argue that the indicted men had nothing else to do, that they were held up by the corrupt administration and would have had their businesses ruined did they not give bribes. But the election proved that the common people of the city stand right and that is the gleam of hope to be derived from the whole history of the San Francisco graft prosecution and good government movement.

General Anthropology.

PROF. STARR.

V.

WRITING.—The problem to be solved is the transferring of the present thought through time or space. Before any true method of writing arises, there is a period during which material reminders are used. Such are common, even among ourselves; thus, a string tied around the finger or a knot in a handkerchief, serve to remind us of something which we may forget. Lower culture makes constant use of these material reminders. Some eastern Algonkins dug holes in the ground alongside the trails to keep alive the memory of important tribal events. The micam of the Sacs and Foxes contains a variety of small articles each of which serves to recall a definite portion of their great religious traditional legends. The wampum belts of the Iroquois recorded the terms of their treaties. Notable are the knotted cords, called quipus, by which the old Peruvians kept count of their flocks.

After material reminders comes the use of pictures for recording events. Entire pictures are first used; part pictures are an economy of space, time and skill. Symbols are pictures intended to convey an idea different from the thing actually represented. All three are ideograms, characters to convey ideas. By the use of pictures, part pictures, and symbols, a fairly adequate system of picture-writing, or pictography, is developed. Such pictography was common among many of our American Indians. The Aztecs and some other Mexican and Central American peoples had

developed it to a high degree and had many curious books written in it. Where homophony is a marked feature in a language, where the same uttered sound has quite different meanings, the tendency exists to use the old picture representing an idea to represent its homophones. This is the critical point in the development of writing. A character (picture) intended to convey an idea is an ideogram; a character (picture or other) meant to represent a sound is a phonogram. The transfer, through homophony, of a picture from its use as an ideogram to use as a phonogram is called rebus-writing or ikomatic-writing. The Aztecs had just begun to have the idea of making this transfer and a few of their pictures represented sounds; most however were still ideograms.

The Chinese began with material reminders. They early used pictures and in time developed a regular pictographic system. As their language is full of homophones, they readily made the transfer from ideograms to phonograms. But the very thing, homophony, which made this great step possible, made advance difficult. The same uttered sound has so many meanings, that a phonetic character representing it is of uncertain significance. The difficulty was obviated by placing a "determinative" character alongside of the simple phonogram, to indicate which of the various meanings was intended. Chinese is to-day written by a minimum of 40,000 characters. Of these several hundred are simple pictures, recognizable as such; others are compound pictures; others are simple phonograms; others are compounds consisting of a phonogram and a determinative. All these characters stand for words—not letters like our own. There are as many characters as words. There is no Chinese alphabet.

(To be continued.)

Literature in the Elementary School.

PROF. MACCLINTOCK.

VIII.

THE GREAT HERO-TALES.—In olden times a nation's tales tended to group themselves about a great hero, until in many cases vast cycles of sagas grew up conveying all a people's customs and ideals. One of these may well become the center for a whole year's reading for classes, though selected episodes from the same saga may well be used in other places. The best are the Homeric poems, "Robin Hood," "King Arthur," "Siegfried," with some from the "Song of Roland" and the "Cid." A few great modern tales of adventure from Scott, Stevenson, and Cooper make

natural supplements, while a few lyric things from the same heroic world supply correction and enlargement.

1. Of Homer's two masterpieces, the "Iliad" is less useful than the "Odyssey," because it is too large, lacks an easily found unity, and has a subject-matter difficult for children. The teacher who knows it well will find many separated incidents and situations exactly suited.

The "Odyssey" is the perfect cycle for children of ten-eleven. It has a central hero, is full of adventure and its "things" and ways are charming.

Odysseus is a child's hero and his morals are easily explained to well-bred children. It is suggested that some good sea-poetry and poems and stories portraying the love of home be used as supplementary reading.

2. Most teachers now know the worth of the "Robin Hood" cycle, and many have found the nearly perfect rendering of them by Howard Pyle. They suit the out-of-door, greenwood stage of adventure loved by children of seven-eight. The rough-and-tumble atmosphere of some of the stories doubtless calls for some caution and antidote, but children do not become outlaws at heart when they are led to see how the folk must act against unjust laws and conditions in early society, and the fire elements in Robin's character.

3. In the "King Arthur" cycle the elementary teacher finds much that is servicable, though he must be constantly critical of much which we should not use. He must know the material widely and choose firmly with reference to his children's actual stage of growth. The first pitfall to avoid is the fantastic gallantry of the later forms of the stories—fighting for "honor" and the approval of "ladies." Further the love and love-making, the love sins of the stories are not for elementary schools. Finally the religious mysticism which helped to break up the Round Table is beyond the apprehension of the grades.

4. The large "Siegfried" cycles has much material of great value, especially in the stories up to the freeing of Brunhild.

The bane of good literary teaching and the danger to taste and morals are found in the modern prose tales of adventure—our huge mass of "juveniles." Their faults lie in the facts that they are too striking and highly flavored, too sensational, of too much suspense and surprise, and have the facts of life and history distorted. After all it is Scott who gives us the best big stories of adventure—"Ivanhoe," "Quentin Durward," "Anne of Geierstein," "Guy Mannering." A few of Cooper's Leatherstocking tales are excellent, and Stevenson was a great artist in his "Treasure Island" and "Kidnapped."

Present-Day Educational Tendencies.

DR. BURKS.

V AND VI.

In his "Ethical Principles Underlying Education," Professor Dewey strongly emphasizes the idea of children's membership in society as determining the fundamental ethical principles of education. "The school must be itself made into a vital social institution to a very much greater extent than obtains at present. . . . Apart from the thought of participation in social life, the school has no end or aim."

The idea contained in the words quoted is at the bottom of the most significant thought and practice in the educational movement that is now going on in the United States. The school has heretofore been looked upon too often as an isolated and limited institution, with merely formal and anticipatory relations to the actual and vital interests of human life. The purpose of education has been thought out, to a very large extent, in purely individual and psychological terms. For example, it has been said to be "the harmonious development of all the powers," "general discipline," "all-round development," "to sharpen the 'axe' to its keenest edge," or "training the mind for whatever work in life the individual may turn his attention to."

Such statements as those quoted fail to furnish an intelligible and practical working basis for education. In the first place it is impossible to train "all" of the powers of any normal human being. If, then, we say that we shall attempt to train the most important powers only, we are at once confronted with the question "Important for what?" To this question, the answers most commonly proposed are, (a) "the powers important for social life" and (b) "the great common faculties such as memory, attention, imagination, judgment, reasoning power, etc." The first of these answers frankly accepts the standard of "social value"; the second, as we shall see, is entirely untenable.

We can neither define "power" and "development" nor give a rational meaning to "harmonious" so long as we narrow our thought to the mental make-up of the isolated individual. "Power" and "development" are intelligible and concrete only when thought of in relation to something that we have to do in life. "Harmonious" has no meaning excepting as it relates to

the functions that "powers" are to serve in social life. It is true, therefore, as Professor Dewey says, that "we get no moral ideals, no moral standards for school life, excepting as we so interpret in social terms."

With respect to the second of the proposed answers (b, above), it may be noted that experimental psychology has definitely shown that there are no "common faculties such as memory, attention, etc., " in the sense intended by those who set up the training of these so-called "faculties" as the aim of education. It is not true that, by means of mathematics, language, and the other school "subjects," we can develop the capacity of children to make judgments or to reason about things in general. Our ignorance of the relationships between mental traits is certainly very profound, but enough is known concerning these relationships to warrant us in saying that the human mind is not possessed of a relatively few faculties (judgment, memory, etc.,) which it uses with equal facility upon all kinds of facts. The mind is rather a great multitude of highly specialized and largely independent abilities.

Training in one of the special abilities or one set of abilities as, for example, rapidity in addition will have influence upon other special abilities (e. g. the ability to multiply or to solve problems calling for logical analysis) only to the extent that the latter ability has in it identical or common elements with the ability that has been trained. Ability to multiply might, therefore, be improved to some extent by the training that a person receives in addition; because the process of addition itself is involved in multiplication. The capacity to devise solutions for problems involving logical analysis, on the other hand, obviously has little in common with the capacity employed in addition. Training in the latter will accordingly have no appreciable effect upon the former capacity. Similarly, the kind of reasoning process called for in geometry is radically different from the reasoning process employed in algebra, in history, in horse trading, or in diplomacy. Training in geometry, contrary to a somewhat common opinion, has little value as training for these other activities.

The "disciplinary" theory of education, therefore, does not accord with the facts of mental life as ascertained by the scientific methods of modern psychology. Another basis must be found for the values of school subjects and a readjustment made in our curricula.

July 3, 1915

THE TEACHERS' ASSEMBLY HERALD

VOL. 1

BAGUIO, PHILIPPINE ISLANDS, TUESDAY, MAY 5, 1908

No. 15

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Announcements.

The Director of Education wishes to invite the attention of Superintendents to the consideration of school problems as these are being taken up in Dr. Burks' class in Present Day Educational Tendencies. The topics announced by Dr. Burks for Tuesday, Wednesday, and Thursday, are as follows:

Tuesday, Social Standards in Education.

Wednesday, The Relationship between Mental Abilities (Influence of special forms of training upon more general abilities).

Thursday, The Function and Value of Statistical Reports.

Announcement is made that all public lectures and conferences will hereafter take place in the Ramada.

Convention of Division Superintendents.

The Sixth Annual Convention of the school superintendents of the Philippine Islands opens at the Teachers' Camp to-day. An informal meeting of the superintendents was held yesterday to consider the program. Nearly all the superintendents and acting superintendents were in attendance. The convention will extend over four days; sessions will be held in the Ramada, and will be open to the teachers in the camp and to the public generally so far as they wish to attend. No sessions will be held in the morning unless it becomes necessary, this time preferably being left open to superintendents in order that they may attend the morning lectures of the Assembly.

The first session of the Convention will occur this afternoon at 1:30; the convention will be addressed by Dr. Barrows, his subject being the inquiry: "Is Our Present School System Meeting the Social and Economic Needs of the Filipino People?" At 3:00 p. m. the Convention expects to adjourn in order to attend the lecture by Mr. Petrelli of the Agricultural Experiment Station on "Nitrogen in Agriculture with Special Reference

to the Philippines." The Convention will likewise adjourn on Wednesday and Thursday at 3:00 o'clock to attend the two further lectures by Mr. Petrelli, on "Plant Improvement by Grafting, with Special Reference to the Philippines" and "Cross Pollination and Selection." These lectures will be accompanied by demonstrations in which Mr. Petrelli will show by means of cross pollination and grafting how improvement of species and new varieties are produced. These occasions will also be utilized by the superintendents for informal discussions on the agricultural teaching to be given in the schools. An evening session will be held to-night at 7:30 p. m. in which the paper read by the Director of Education in the afternoon session will be discussed. On the succeeding days of the week—Wednesday, Thursday and Friday—sessions will be held at 1:30 p. m. and 7:30 p. m., at which the following subjects will be considered:

1. How can our system of public primary schools be completely organized so as to reach every considerable barrio?
2. The fourth year of the primary course and its development into a special industrial school?
3. Consideration of the intermediate school—its servicability and its future prospects; shall industrial training continue to be a required part of its curriculum?
4. Statistical data showing the progress of the year's work to be presented in tabulated and graphic forms, and discussed.

There will also be opportunity during the session for the discussion of minor questions of administration.

Superintendents were yesterday, and will be to-day, in consultation with Mr. Brink, the First Assistant Director of Education, on the subject of reshaping the supervising districts. These districts, which are the units of school organization and which are each in charge of a supervising teacher, numbered at one time as many as 425, but owing to the scarcity of American teachers their number was reduced to about 365 which is believed to be too few. In view of the importance of the primary work and its organization, it is proposed to increase this number to about 450, making no district larger than can be suitably supervised by one supervising teacher from his own home.

Notes on the Property Laws of the Igorots of Southern Benguet.

In 1902, while engaged in the exploration of the Cordillera of Luzon, I began to collect information upon this subject. The following notes are from investigations made at that time around the towns of Baguio, Itogan and Ambuklao. They are, of course, incomplete and tentative, but I have been induced to publish them here in the hope of securing help from others who are familiar with Igorot custom on these important matters. Beyond its ethnologic interest, the matter has a practical importance because of the changes in Igorot property holdings by reason of the development of southern Benguet.

Society among the Igorots of southern Benguet presents some extraordinary aspects. In the first place, social distinction is based upon the possession of property. All forms of chieftainship have disappeared except that arising out of hereditary wealth and economic power. The chieftainship which in the North American Indian depends upon prowess in war, sagacity in council, or the strength of a man's medicine does not exist here at all. The only chief is the "baknang," an Ilokano word meaning rich. The "baknang" are found in every town of Benguet province—sometimes only one, sometimes several, and occupy positions of extraordinary social influence and economic advantage. It is by them that most of the wealth of the Igorot people is absorbed. Dependent upon them is a large class known as "kaidian" (Ilokano "kailian.") The "kaidian" is frequently in a condition of bonded indebtedness to the "baknang," who controls his freedom correspondingly. Frequently this indebtedness has descended through several generations. Beneath the "kaidian" are the "okob," who are household servants and who live in the home or about the place of the "baknang." Their status seems to be a very mild sort of domestic slavery. True slaves, who are known as "bagaon," formerly existed, and arose either by capture or by sale of a child by its parent for debt. This slavery is said to have been dealt a hard blow by the politico-military commandant Villena, in 1881. He forbade it absolutely, and punished several Igorot principales by exiling them to Palawan. I was told of two boys, eight or nine years old, who were captured from Busoles in 1891 and sold for as much as ₱100 each. While this slavery has probably generally disappeared from Benguet, it was still in existence in Amburayan five years ago, when I visited that district.

Even in the few years of American occupation,

social changes are coming about. Mr. Moss tells me that now there is growing up in Kabayan, and perhaps elsewhere, a middle class who are sometimes called "baknang ne-otek", or the "little baknang" and who comprise nearly half of the people of Kabayan. They are property owners, possessing coffee trees, a few rice terraces, and sometimes cattle. They pay taxes, and this fact has led the municipal secretaries to classify all other people as "polistas" or "non tax payers", who are subject to compulsory labor in case of need. The term "polista" is derived from the Spanish "polos y servicios" a personal unrequited service demanded of the native for the construction of all sorts of public works. Under the American government this labor has always been paid but is practically compulsory on order of the presidente. Mr. Moss states that the exemption from "polista" service, gained by acquiring property to the value of ₱200 and thereby becoming a tax payer, acts as incentive to property ownership, and this accounts for the growing middle class above noted.

The large amount of property frequently owned by a single "baknang" would be a comfortable fortune for a man in almost any country. Benguet had for many years several important sources of income. The oldest of these are the gold mines which were being worked at the time of the discovery of the Islands by the Spaniards, and which year after year for centuries have yielded a steady, though limited, output. Another source of income are the cattle which at times have been very numerous. I do not know from what source these beautiful animals were introduced nor when, although it must have been at least two generations ago. At any rate, the possession of herds and the constant demand for horned stock have been sources of great income, at least in recent times. The third element is coffee culture, which was introduced by the famous comandant Don Manuel Shiednagel y Serra, in the sixties. He attempted to introduce both coffee and cacao, but only the former succeeded and has been generally distributed over the province, although flourishing best in Kabayan. I do not know that the output of coffee from the province has ever been closely estimated. Only a part of it comes through Trinidad, the rest going out through Kayapa to Pangasinan, bought by comerciantes from that province. It has, however, certainly been a large source of money income for many years. The fourth source of money income is the labor, which since the American occupation has been a very important factor. In the Igorot household the woman, by her labor in the camote patch, is quite able alone

to support the family; the man is left free, when he desires or is compelled to do it, to perform outside labor. This he does by working in the mines, on the roads, and as a cargador or burden bearer.

Under these conditions a great deal of wealth has flowed into the province, ever since its first development by the Europeans. This development is still rapidly going on. Mining property has assumed very large prospective values; cattle and horses bring relatively high prices, and the making of new rice terraces is proceeding rapidly.

What now are the ideas of the Igorot with reference to the possession and inheritance of this property as we find it in his customary laws? The Igorots seem to have considered public or unoccupied land as free and open to occupation. Such lands do not even seem to have been claimed by the communities. It is not unusual for people of one town to graze their cattle on the lands appurtenant to another town, or even to occupy and improve land in a foreign community. When, however, any of this land was occupied and improved, the ownership or at least the exclusive right of cultivation was at once recognized. Such ownership might be acquired in one of several ways; (a) by cultivating; (b) by enclosing; (c) by terracing. The most rudimentary form was undoubtedly the cultivation of a slope or hillside for camotes. Such lands are called "oma" or "uma." The right of exclusive occupancy was recognized until they had been abandoned for considerable time. Mr. Moss tells me that the rule in Kabayan is that such camote lands left three years uncultivated may be occupied by another person. Possession of such lands could, however, be improved and apparently be perpetuated indefinitely by enclosing them with a sod wall called "atol." I have observed lands of this character which had lain long uncultivated, but for which ownership was still claimed and thoroughly respected, at least by the Igorots.

The surest possessions, however, as well as the most valuable property are the rock faced terraces. These terraces are characteristic of all parts of the Cordillera occupied by the Igorots, but attain their most astounding proportions in Bontok and Kiangan. Their construction necessarily involves a great deal of labor, and also a fortunate location where water can be turned upon them from above. Frequently a whole valley running up the mountain sides for thousands of feet is redeemed and made valuable by thousands of these terraces constructed one upon the other. Such terraces are called by the Inabiloi of Benguet "payo," and over such property ownership seems to be absolute.

Fifth, mining property. Such property exists in Benguet in two localities—the Antimok region and Tabio, where the curious ancient burrows and the primitive method of mining may be seen. Under Igorot custom, ownership of this mining property seems to have been recognized as hereditary in certain families; as for example, the family of Fianza at Antimok. Definite abandonment of these workings by the family may have resulted in loss of title, but ordinarily the possession was sufficiently exclusive to enable it to be sold. While these mines were frequently worked by men not of the family, or men even of another town, these labored under contract to sell their product at a low figure to the family owning the property. Under the former provincial boundaries of Benguet there was a third mining district in the extreme northern part of the province, called Dugong, on a small stream at the headwaters of the river Abra, at the sitio of Abao. These mines were formerly claimed and worked by the people of Loo, but at the time of the Insurrection the people of Suyok seized these mines and subsequently forbade their Loo owners to occupy them. These owners named Almoda, Palagang, Kid-kid, Lawana, and Tagudá, a brother of Lawana, stated their grievance to me in 1902. These four men claimed to be the exclusive owners of the property and stated that if any other men of Loo wished to work in the mines, they must sell their product to them, the same arrangement that we found applying in Southern Benguet in connection with the mines at Antimok.

As regards alienation, I think that up to very recently the only form of alienation of certain species of property was ceremonial. Purchase and sale seem to us operations so natural that we have need to remind ourselves that the alienation of property and the vesting of it in another is really a highly abstracted idea. This is sufficiently shown by the early Roman law where the accomplishment of the sale of a piece of land was a ceremonial proceeding. As above stated, I think that it was originally so with the Igorots and that it was only accomplished through a ceremonial feast or "kanyao." The visitors invited in to partake of this ceremonial feast became themselves witnesses of the solemn act of transference and practically guaranteed the purchaser in his possession. These customs are changing very fast, and I am informed now that property can be acquired without any "kanyao." Ordinarily, however, such valuable property as rice fields are seldom sold except where a man becomes deeply involved in debt. They of course change hands when the property of a man is divided on his death. This

last act was, and still is, one of the most important ceremonial occasions in the whole life of the Igorot. On the death of a wealthy man, all obligations of every kind must be satisfied; his debtors, of whom there may be many, are supposed to secure the means to discharge their obligations through fresh loans or otherwise, and turn in the amount of their obligation. The whole of the man's property is then assessed, partly consumed in the funeral "kanyao" and the balance distributed.

There is or was an important institution in their social organization, called the "mantatabal" or council of old men. This body consists of a few wiseheads learned in Igorot custom, who, while they may not be wealthy nor possess on ordinary occasions any particular authority, are nevertheless treated with great respect. When the time of the death of a wealthy man approaches, he summons a "mantatabal" to his bedside and there communicates to them a knowledge of the property that he is leaving, the animals which should be slaughtered at the ceremonial feast in order that they may accompany him in his future life, and the distribution of the property that is to be made among his heirs or beneficiaries. All that he has to say on this matter is solemnly received and at the funeral "kanyao," called "dabsak," is declared by the "mantatabal." This funeral feast may last many weeks, during which time the body of the deceased is kept constantly exposed to view in a ceremonial chair or frame, and preserved from dissolution by smoke. In a recent case—the death of Impeso at Kabayan, the body was exposed from November to February, during which time the feast and disposition of property went on. Mr. Moss tells me that the Igorots say that if the heirs of a dead man's property do not slay what the dead man said should be killed, his spirit is enraged and illtreats them.

The amount of money disposed of at a funeral feast may be very large. When Alferez, a comparatively young "baknang" died in Baguio in 1902, it was said that over ₱20,000 of silver money was turned in at the settlement. An article obtained at a "dabsak" is known as an "awil," and may not be alienated but must be kept forever. Igorots consider it very disgraceful to dispose of an "awil," no matter what the necessity. Solano, of Ambuklao, remarked to me on one occasion "that no man would sell an awil unless he was drunk." This custom extends even to small things such as a fowl or eggs. On one occasion a

friend of mine tried hard to purchase a fowl, but when it was unobtainable at any price, it was found to be the "awil" of a little girl of the family. On the other hand, if the "rice terrace has been made by one's self or if the cow has been born in one's own herd, it may be sold." This custom was certainly in full effect as recently as five years ago. Mr. Moss tells me that it is now breaking down, and that he has found it possible to buy a horse from one of the heirs of Impeso which was received as an "awil." It is probable that this, as well as other peculiar customs will from now on suffer very rapid changes. The education of the young men in American schools and in American ways is rapidly making the old ideas of small consequence. The growth of the middle class will perhaps limit and control the former arbitrary influence of the "baknang." The influence of the "mantatabal" is bound to disappear before the authority of the municipal governments set up under American rule. Already Mr. Moss tells me as regards Kabayan "that the old men no longer like to decide the affairs, and that since Impeso's death the presidente decides nearly everything."

The precise consequence of this change upon Igorot life cannot be discussed here. I content myself with the single reflection that it is a very common occurrence when a savage or barbarous people, possessing comparatively democratic institutions, such as a popular assembly for deciding important questions, comes under the control or influence of a dominant foreign government, the first tendency is likely to be the creation of arbitrary and despotic chieftainship, supported by the foreign authority. I am convinced that despotic kingship, such as exist among the Negroes of Africa is not only very rare, but utterly unknown among most barbarous peoples. The appearance of the white man leads to some capable member of the barbarous society being first dubbed and then made chief or king. The foreign authority acts through this individual and in proportion as he is vigorous and autocratic, in that degree is he acceptable and supported by the foreign government which seeks efficiency only. Something of this kind has undoubtedly taken place in Igorot communities under both Spanish and American influence, but the transition promises to be rapid and to be eventually succeeded by a more democratic society in which the positions of authority will be held by truly representative officials.

DAVID P. BARROWS.

THE TEACHERS' ASSEMBLY HERALD

VOL. 1

BAGUIO, PHILIPPINE ISLANDS, WEDNESDAY, MAY 6, 1908

No. 16

[THE TEACHERS' ASSEMBLY HERALD IS PUBLISHED DAILY, EXCEPT MONDAYS, DURING THE PERIOD OF THE VACATION ASSEMBLY. ENTERED AT THE POST-OFFICE AT BAGUIO, BENGUET, AS SECOND-CLASS MAIL MATTER.]

Announcements.

Announcements intended for publication in the Herald must be delivered to the editor, at Headquarters, before noon of the day preceding that on which they are to appear.

The subject for discussion before the Superintendents' Convention tomorrow will be "How can our system of public primary schools be completely organized so as to reach every considerable barrio?"

Residents of the camp who are leaving the Assembly and who wish the Herald sent to them must leave their names and addresses for the mailing list.

Field Meet.

A field meet for both men and women has been arranged for Saturday morning. It will be held in "Adod" meadow at 8.30 o'clock. A list of events will be posted on the bulletin board on Administration Hill and those desiring to enter are requested to write their names after the event in which they wish to compete. It is requested that the competitors do not practice for their events before the time of competition.

Tennis.

In the first round of the tennis tournament now being played Roberts beat Scott 6-0, 6-1 and Strong beat Amspoker 6-4, 6-0. The remaining matches in the first round must be played off by tomorrow (Thursday).

Baguio as a Conference Place.

The higher life of every nation requires a place for conference among its workers, a place where public needs and public opinions can be freely sorted and discussed before reforms are prepared for laws. It is not possible to trust to the public press, both because it would spoil all by perverse sensationalism and because it cannot possibly spare the space to give all sides of questions in their rich complexity. As the great French publicist and litterateur, Brunetier, claimed, there is again new need for the forum, for a place where a man can get fully and certainly heard by public speech.

Such a conference point enables us to get ideas into circulation freely, experimentally, with quite natural control and criticism. The greatest danger to a really social community is the isolation of its workers—a thing, of course, often of the greatest service to science and art. But in a conference of live men only workable ideas can live, and since no one is making money out of it, and no one should be playing politics, the best ideas, socially speaking, tend to win.

Again, here is an easy place to secure the popular presentation of expert conclusions. It is a constant disaster that the great work of many experts, notably government employees, is lost to the world in official reports. A good conference calls out these conclusions and radiates them rapidly.

Perhaps the best part of a conference is the informal discussion—about the table, the fireside, the long walk, the midnight chat. "Good criticism," said Madaam de Stahl, "is heard only in conversation; panegyrics are printed." A conference provides this greatest need of society—the free and fearless play of critical ideas, where men are not afraid to express themselves and will handle all policies 'without gloves.'

At a conference too, we feel anew the great and righteous power of strong personalities, spirits that put life into opinions and sustain us all by messianic emanations. One does not forget in days of dull labor the inspiration of a great soul heard on the heights, thus being led anew to Arnold's point that

"Tasks in hours of insight willed
Can be in hours of gloom fulfilled."

Baguio can easily become this rallying and conference point for the islands—particularly on all

social and cultural questions. Students and workers can be brought here from all over the world; the climate is perfect, the living facilities can easily be made so. As far as the higher life of the islands is concerned, it will be easily unified since there are no scattered centers of special intelligence. Consequently conclusions here in conference can quickly be spread to all parts of the archipelago. "Baguio ideas" or conclusions would seem to be a rather easily manufactured article of intellectual commerce.

—M.

General Anthropology.

PROF. STARR.

IV.

The Chinese came into contact with a nation of borrowers—the Japanese. A Japanese writer has pithily said: "Our motto is adopt, adapt, adept." They needed to know writing, but to adopt the whole cumbrous Chinese system was a serious matter. They therefore selected enough Chinese characters to represent the syllables in their language and abbreviated them. The result is the "iroha" of forty-seven characters, by which the Japanese can write their language adequately. Unfortunately the learned have persisted in keeping in use 10,000 Chinese ideograms besides. The "iroha" is a true syllabary and in devising it, the Japanese have gone one step beyond their teachers.

The Egyptians did as the American Indians and the Chinese. No doubt they first used material reminders. They then developed the most perfect system of pictography ever devised. The hieroglyphs, "sacred chiselings," were at first all ideograms. But Egyptian abounded in homophones and the pictures, which had actually been representative, came to be used as phonograms. At first these stood for whole words, but later they were syllabic, and a few almost represented elementary sounds. Could the Egyptians have dropped the ideograms, the word phonograms and the syllabic phonograms, they might have written with the few remaining. But they could not sever connection with the past, and continued to use this multitude of various kinds of characters. (A few definitions are here in place: "Acrology" is the tendency to use a character, that gave the sound of an entire word, for its first syllable, or even for its initial elementary sound. "Hieratic" is the simplified sacred writing derived from the hieroglyphic. "Demotic" is the broken-down phonetic writing used by the people.) What the

Egyptians did not do was done by the Phoenicians. They took the broken-down characters representing elementary sounds from the Egyptian, thus making an alphabet. From the Phoenician were derived the Greek and Latin alphabets, and from these our own. Thus in Egyptian-Greek-Latin-English, we see an entirely writing development beginning with material reminders, passing through ideograms, word-phonograms, and syllabic phonograms, to true letters—characters representing elementary sounds. A perfect alphabet should contain as many letters as the language has elementary sounds. No sound should be represented by more than one letter; no letter should have more than one sound. No language has a perfect alphabet. Spanish is well spelled; English is almost as badly spelled as can be.

Much has been written upon the ancient alphabets of the Philippines. Among those who have discussed them are Paterno, Pardo de Tavera, Marcilla y Martin, Retana, and A. B. Meyer. Pardo de Tavera presents a table of twelve alphabets side by side from Tagals, Ilocanos, Visayans, Pangasinans, and Pampangans. The Tagal alphabet is typical. It contains seventeen characters—three simple vowels and fourteen consonant-syllabic. Probably the earliest book printed in the Philippines was in the Tagal letters. It was printed in Manila in 1593 and was a *Doctrina*. It was not printed with movable types but from wood blocks such as the Chinese use. These old Philippine alphabets have almost all disappeared. In the island of Palawan the system still remains in use. Similar and related alphabets were in use in other parts of Malaysia. Isaac Taylor refers all these Malayan writings back to one of the two ancient alphabets of India.

Genetic Psychology.

DR. BURKS.

IX AND X.

INTEREST.—A good deal of misguided enthusiasm, as well as much thought of real value in education, has centered around current discussions of the so-called "doctrine of interest." The term interest itself has been used with a variety of meanings, which fact has not been conducive to clearness and sanity in the discussions. The general psychologist thinks of interest as closely correlated with attention. He would say that any situation that arouses attention is interesting, regardless of whether the experience be pleasurable or painful.

Interest has also been confused with "easy" and it has been said that the theory of interest as applied to school work is false because it is harmful to children to make their "discipline" easy. This view leaves out of account the fact that even the most difficult undertakings may have the greatest interest; and that tasks which are easy may be unutterably stupid, sometimes apparently just because they are so easy. However concrete and interesting the work of pupils may be, there is certain to be much that will call for the best powers of each individual in overcoming the normal difficulties that stand in the way. It is unnecessary, therefore, for us to go out of the way to introduce difficulties.

The term "interest" is often used to indicate the tendency of a person toward a specific kind of thought or action; as when we speak of an individual's interest in hunting or in reading. The term is also used to describe an object or thought or action; as when we speak of "making" a lesson or a study interesting. It is also used to indicate the feeling of alertness or zest that a person experiences in the presence of an object of attention. These three uses of the term are, of course, intimately related and are opposed to suggestion of "easy" or "pleasant" referred to in the preceding paragraph.

In its largest meaning, interest has to do with those native and acquired tendencies to thought and action that determine the direction and force of the current of a person's life. Attention and effort of any kind imply interest, so that the richness and significance of any life is measured by the nature and strength of its interests. It is this that Herbart had in mind when he stated the aim of education as the cultivation of "many-sided interest."

Interest of itself is no final standard of value in education, for it may be exhibited in undesirable as well as in desirable directions. It is accordingly the business of education to stimulate such native interests as are desirable; to eliminate such interests as are harmful; and to make possible the growth of new, stronger, and higher interests on the ground originally occupied by native interests alone. This latter task is to be accomplished by grafting new interests upon the stocks of the old. Upon the instinctive interest in mere novelty, for example, may be grafted an interest in scientific investigation or invention.

Changes in interest have to do with (a) the kinds of things that win the attention without effort, and (b) the capacity to stand the feeling of effort and to maintain attention in spite of this feeling. These changes are brought about either

by the mere maturing of an individual or by education. The relative effect of maturity and of education in producing such changes has not been clearly determined. It is certain, however, that the maturing of delayed instincts accounts for many changes in interests which it would be folly to attempt to anticipate by training.

By repetition and by increased richness of association, processes that at first require voluntary or forced attention pass over into the stage of involuntary or spontaneous attention. It is one of the chief purposes of education to increase the range of spontaneous interest, that is of interest that persists without the impulse of conscious effort. In this way the play spirit comes to dominate and vitalize even the serious work of life.

Contemporaneous Problems in Government.

PROF. ROBERTS.

V.

No political movement in the United States ever made more rapid progress than that which had ballot reform for its object. Starting with the Australian ballot law in Massachusetts in 1889 the idea spread from state to state until, at the presidential election of 1892, no less than thirty-five states were using the officially printed secret ballot in some form, and now all but three are on the list.

It was perhaps natural, however, in view of the particular evils which this reform was intended to combat, that its advocates should have concentrated their attention almost wholly on the prevention of trickery in the preparation of the ballots and the protection of the voter in the free exercise of his franchise. While the fight was on to secure these essentials, all other aspects of the question were regarded as of secondary importance.

As a matter of fact, the form of the ballot has a very powerful influence on the results of elections as regards the freedom of the voter.

Ballots may be classified, according to their form, in two groups, (1) those where the candidates of each party are arranged in a vertical column, (2) those where the candidates for any given office are grouped under that office. The form, in this respect does not seem to make much difference in independent voting where the system of marking is the same. Some states provide that a man may vote a straight ticket by placing one mark in the ballot, usually under the party designation; in some of these states a man wishing to

split his ticket must make an individual mark after the name of each candidate to be voted for, in others he may make the cross as for a straight ticket and must then mark separately the names of the candidates in the other party for whom he intends to vote. In all of these systems the independent voter is discriminated against in that the straight ticket voter has but one mark to make while the split-ticket voter has two or more. A few states provide that a man must mark each individual candidate no matter if they are all of the same party. Here the independent voter is not discriminated against. Statistics show that these states, taken together, present from twice to four times the amount of independent voting found in the other group of states as a whole.

It is of course true that states in which a strong sentiment of non-partisanship exists are the ones likely to adopt ballot laws which will encourage independent voting and vice versa, so that what appears as effect may be in reality cause. But the comparison of groups minimizes the force of this objection. No one probably, if asked to name the five states of most independent proclivities in politics, would pick out Minnesota, Massachusetts, Montana, Rhode Island and Nevada, the states where a voter must in any case mark all ballots, yet the lowest of these makes a showing for discriminating voting which is only equalled by three others outside of this group.

It seems fair to conclude, therefore, that the method of marking the ballot does have an important influence on independent voting and consequently that method should be adopted which will give the greatest proportion of non-partisan votes.

Ethnology.

PROF. STARR.

V.

In his definition of the generalized negro type, Keane states their religion to be "non-theistic, nature and ancestry worship; fetishism and witchcraft prevalent." This suggests several thoughts relative to the elements of religion as found among lower cultures. To understand any savage or barbarous religion we must have clear ideas of sacred numbers, color symbolism, magic, witchcraft, etc. etc. Sacred numbers occur among all peoples. Commonest are 3, 4, 7, 13, 52. A sacred number must have some natural connection and once established convey the notion of completeness and perfection. Four is sacred primarily because there are four cardinal points, four world quarters. The moment man finds one point

definitely fixed, he must at once think of four such points. When he observes that the sun rises in the east, he necessarily at the same time locates the north, the west, and the south. This is due to his bodily form. Were he triangular, there would be three cardinal points, not four. A few peoples recognized six cosmic directions, the ordinary four and the up and down (zenith and nadir). A very few, like Zufi, add a seventh space idea—the here. Four, once recognized as sacred and complete in connection with the cardinal points, is resound and associated with everything. There are four winds, four mountains, four rain-gods, four seas. Thirteen is a natural sacred and complete number. Most lower culture counts time by moons and there are thirteen moons in a year. Such peoples as thus reckon time, as soon as they observe the year's length will look upon thirteen as complete and sacred. Four times thirteen is fifty-two, another significant and important number. There are fifty-two weeks in the year. The Aztec calendar reckoned years in cycles of fifty-two, four series of thirteen each. There are fifty-two cards in a deck, in suits of thirteen cards each; this is no accident. Three is a sacred number and most trinities better meet the demand for natural completeness, than our own does—consisting as they do of the male, the female, and the offspring. Sacred numbers figure in the furniture and decoration of the place of worship and in the ceremonial; they have magic values. Sacred colors are primarily associated with the cardinal.

What magic is will be best appreciated from some concrete examples. In rain dances boughs may be dipped in water and shaken to imitate the falling rain; lightning and thunder may also be imitated by the dancers. The idea is that these imitations will force real rain to fall. The children to be sacrificed to Tlaloc, god of rain, in ancient Mexico, were made to weep; the more copious their tears, the heavier would be the rains he sent. The Plains Indians dressed in skins and horns, danced the buffalo dance, in which they imitated all the movements of the animals; their purpose was to force a herd to appear. The Zufi hunter places a miniature noose in the trail of the animal to check it in its flight. The Cherokee ball-player is scratched with a scratcher made from the quill of an eagle and the bones of deer and wolf. There are seven teeth to the scratcher and it is four times dragged the length of his body. There are two principles of magic here. The use of the bones and quill of rapid creatures imparts quickness and agility to the player; the use of seven points and the four scratchings give all the magic power of the two great sacred numbers.

THE TEACHERS' ASSEMBLY HERALD

VOL. 1

BAGUIO, PHILIPPINE ISLANDS, THURSDAY, MAY 7, 1908

No. 17

[THE TEACHERS' ASSEMBLY HERALD IS PUBLISHED DAILY, EXCEPT MONDAYS, DURING THE PERIOD OF THE VACATION ASSEMBLY. ENTERED AT THE POST-OFFICE AT BAGUIO, BENGUET, AS SECOND-CLASS MAIL MATTER.]

Announcements.

SALE OF TEXT-BOOKS.

The books now being used by teachers in the various classes at the Assembly may be purchased upon application to Mr. Hazelton at the following prices:

Bronson's English Essays-----	₱2.91
Shakespeare—Complete -----	4.90
Chief American Poets -----	3.72
Educative Process—Bagley -----	2.75
English Poetry—Manly -----	3.26
Principles of Teaching—Thorn-dike -----	2.69
Ethical Principles—Dewey -----	.63
Literature in the Elementary School—MacClintock -----	2.84
Anthropology—Tylor -----	4.26
The Short Story—Matthews-----	2.26

DAVID P. BARROWS.

Director of Education.

There will be a bonfire and general jollification on the hill back of Barrows Bali this evening at 7.30. Professor MacClintock will give selected readings from popular authors. All are invited to be present.

On Friday evening at 8 o'clock, the Entertainment Committee, assisted by Dr. and Mrs. Barrows, will hold a reception for the division superintendents. From 9 until 11 there will be dancing, the Constabulary Band furnishing the music.

All Campers are requested to notify Mr. Hazelton of their intended departure on the day preceding their start in order to give sufficient time to clear their property responsibility.

Mr. Petrelli will give another talk on agricultural matters this afternoon, at 3 o'clock, in the Ramada.

POLYDACTYLY.

For some time I have collected data relative to extra digits, whether on hands or feet, and I still desire to secure all possible further cases where exact information can be given. The peculiarity exists among all peoples, but in varying frequency. The following schedule of suggestion will aid to definite statement and observers are requested to give as full detail as can be secured. Cases of less than the normal number of digits, of notable webbing, of congenitally short digits, or of extraordinary development of one or more in the digital series are also desired, and the schedule will be almost as serviceable for suggesting records of those as for polydactyly. Records of observation may be sent me at Chicago or Manila.

FREDERICK STARR.

Bureau of Education, Manila.

Name of subject.

Residence.

Race; or tribe.

What hand or hands, foot or feet, affected?

Exactly locate and state the occurrence.

Is the extra digit nailed? Does it contain bones; if so, how many? Of how many joints is it composed? From what point does it start? Size? Well or badly formed? Is it functional? If so, to what degree? (State for each extra separately.)

Has the extra digit been removed? If so, when and by whom?

Does the subject present other peculiarities? If so, what?

What cause or explanation is assigned by parents and friends?

Are the parents related?

Send a tracing (holding the pencil vertical and close to the hand or part) A photograph of the member is desirable.

Does a similar peculiarity occur in other members of the family? Name all the children of the family in order, underlining all who are affected. Give as full statements regarding each as is possible. Trace the occurrence back into earlier generations as carefully and completely as possible.

Shakespeare's Greater Plays.

PROF. MACCLINTOCK.

V.

THE LARGER COMIC MATERIALS OF "AS YOU LIKE IT." Within the large romantic framework of the usurpation of a dukedom by a younger brother and the final restoration of the rightful ruler, we have a comedy of a quick love, its troubles, crossing, and happy ending; of the attempt of human beings to live a romantic idyllic life; of the whimsicalities of "melancholy;" of love making among "the baser sort;" and of the cure of evil by love and repentance. It is Shakespeare's great middle comedy—free from the apprentice work of his early years and from the philosophical and almost mystic "comedy" of his last plays. It contains to its very core the most perfect comedy character he ever drew—the delectable Rosalind.

Shakespeare was fond of portraying the comedy of attempts to live in unnatural ways. Here it is the comicalities of "the forest of Arden," an idyllic place where men "fleat the time carelessly" and have no enemies but "rough weather." It has many beautiful features of "the simple life," but the clever though cynical Jacques can point out to us some lapses from ideality. The good Duke is oratorical and a bit tiresome in his portrayal of the uses of adversity, he insists on keeping court even in Arden, and he breaks the peace of the place by killing the real burghers—the deer. And even in Arden, people get very tired, are very hungry, are crossed in love, are "melancholy," and are subject to the hatred and jealousy of the outside world. The perfect life is not a place, but a state of mind and an acquirement of the spirit of man.

We here make fun of lovers and love-making—its instantaneousness—even for the intellectual Rosalind, its coyness and indirection, its instinct for compelling the other lover to declare first, its bluff straightforwardness among the lower orders, its passionate hurry among men and coy delaying among women, its pretty ways at the end.

The play handles with all levels of comic treatment that natural scepticism and discontent which finally becomes perverse in "melancholy." Jacques is conceited, has "traveled" and seen chiefly the seamy side of life, likes to see the weak side of goodness, is poetical, easily bored, can be silenced by a straight-forward lover, a wisely contented man, or a clean and joyous woman. But he is finally uncured because he is determined to see the better as the worser part.

The problems of this little society are solved by forgiveness and service when revenge was expected, by religious conversion, by cheerful and witty good sense and charm, and by the coming full of love's golden circle.

Heredity.

DR. BEAN.

V AND VI.

The first principle of heredity may be expressed in several trite sayings: "A chip of the old block;" "Like father, like son;" and "Like begets like." There is a constant variability in descent, however, so that the study of heredity is a study of variability.

Heredity is usually studied individually or collectively. A good example of individual heredity is the well known Hapsburg Lip which has been recorded in forty one members of the same royal family during eighteen generations, beginning with Cymburga in the 14th Century, and found at present in the king of Spain. Another good example of the inheritance of bad traits is in the Julses' family of New York—the descendants of one remarkably depraved young woman, of whom there were 1200 estimated descendants in one hundred years, and of these 540 are registered criminals and paupers. Another instance is that of Gratio, who was born of normal parents but he had six fingers and toes on each side. Eight of his grandchildren had evidences of the variety while twelve had not. When an unusual quality appears in an individual it predominates for a time, but intermarriage into other families dissipates it.

Not only are defects and bad qualities inherited, but good qualities also descend from generation to generation. Sons of ministers are more frequently eminent men than are the sons of any other class. Exceptional men have a greater proportion of exceptional sons than do mediocre parents. In the Bach family for eight generations there were thirty-four musicians of the first rank. Each year in Saxony a reunion was held in which about one hundred members of the family participated in a musical festival. Among fifty of the greatest world poets, twenty-one were descended from famous ancestry. Of forty-two great painters, twenty-one were descended from famous ancestry. Only four of the world's greatest musicians were not descended from famous ancestry.

A great deal of interest centers around the marriage of near kin and the intermarriage of diverse types, both of which may be properly condemned for some reasons, but either of which

may be regulated in such a way as to be of material benefit to humanity. In the marriage of near kin the family tendencies are intensified. If these are good, then good results; but if they are bad, evil necessarily follows. Latent traits may also be brought out by inbreeding, so there is always a risk to run. But the evidence is abundant in the crossing of animals to show the great value of crosses when judiciously carried out, in removing hereditary disease, and, as Darwin shows, in the increase of size it often gives to the offspring; but the fact still remains that consanguinity, so far as our evidence has gone, can not be said to originate malformations, disease, or sterility. On the other hand, the evidence in favor of the origination of these three afflictions in the crossing of different races is not lacking. Records are conflicting and not altogether scientific, but the concensus of opinion is that more or less absolute sterility is induced, liability to disease is increased, and malformations are more frequent among mixed types than among pure ones.

Mass heredity or collective heredity representing the statistics of several generations in thousands of families by Galton and Pearson indicates tendencies in the variation of the general population which follow certain laws. The law of chance is the most definite of these, and as this law is as absolute as any mathematical law, we have here the essence of mass heredity. According to this law of Galton, there is a regression towards mediocrity. The children of exceptional parents are less exceptional than their parents, but more exceptional than the children of mediocre parents, the offspring being one-half as much above the mediocre as are their parents.

Brothers of exceptional men are two-thirds as exceptional. Besides this definite amount of heredity from the parents, there is a definite amount from each of the grandparents. There is prepotency of stature in the father, and the intensity of heredity is stronger in the sons than in the daughter. Homosexual heredity is stronger than heterosexual. The son is more apt to be like the father and the daughter like the mother. The female conforms to type while the male is more individual.

Pearson contends that in England there is preferential mating. Husband and wife are more alike than uncle and niece, or than first cousins, especially in eye color. There is assortative mating for blue eyes.

There is the physiological view opposed to this which insists that the offspring is a piece of the parent, inherits nothing except from the parent,

and is changed in the same way as the parent. The argument against this is that the parental germ cells have had a history, and this history affects the individual, which brings us to Weissmann's theory to be considered with lantern slide illustrations at the next public lecture.

REFERENCES FOR POPULAR READING.

Galton: *Natural Inheritance*.

Ribot: *Inheritance*.

Pearson: *Many works—Proc. Roy. Soc. and Biometrika*.

Huth: *The Marriage of Nearnik*.

Woods: *Heredity in Royalty*.

Proctor: *Heredity Traits*.

Talbot: *Degeneracy*.

Literature in the Elementary School.

PROF. MACCLINTOCK.

IX.

NATURE ANIMAL STORIES.—While clinging firmly to the principle that we teach as literature only what is really art, we must keep our lists open for new species of literature and be respectful to those writings whose subjects are technical or special but which are found under our main heading.

Folk-art has widely used animals and plants to express human meanings and to exhibit the traits of character of the animals themselves—such as the fox, cub, ass, rabbit, eagle, oak, and vine. But folk-art always used them as art not as science—"interpreting human life through them or them by means of human terms." This is the sound principle for disliking the great mass of stories recently written for children to interest them in science—books scorned both by the trained student of literature and by the scientist. Literature must be essentially truthful in presenting natural facts though it may rightly be very free in handling the material in figure and generalizations.

The same holds true in refusing to use stories whose purpose is to teach morals or kindness to animals. Better ways are easily found to inculcate both art and gentleness.

I. The oldest of beast-tales for our children is the cycle of Reynard the Fox. Here is a vast collection of tales, much of it unfit for uses, though a few short tales can easily be separated. Their faults are that they are mostly glorifications of trickery and cruelty—though it seems true that children seldom sympathize with the fox even when they like the story.

The best of the animals in this class is Bre'r Rabbit of "Uncle Remus"—a classic for children. He succeeds, as did Odysseus, not by knowing but by subtlety. And Uncle Remus is a dear and genuine folk story-teller—sincere, humorous, sensible, gentle, with a never-failing reverence for children.

II. The good old fables—as of Æsop and La Fontaine, are perfect animal stories, good as representing the animals fairly and as full of human implications.

III. The fairy canon has many excellent animal stories, preserving the genuineness and universal folk-attitude toward the beasts. Examples are "The Little Red Hen," "Henny-Penny," "The Three Billy-Goats," and the "Musicians of Bremen."

IV. The American Indians had many cheering stories of animals, but alas! few of them have ever been given a sound literary form—most writers having oversentimentalized them. Cushing's Zuni folk-tales are excellent.

V. East Indian animal stories happened to find a perfect artist for conveying them in Kipling, whose "Jungle Books" are the best animal stories of modern times. They are praised without reserve—as sound animal psychology and sound literary art.

VI. Our poetry is rich in presentation of animals—animals approving in their romantic or tender relations to men or having their consciousness interpreted in a dramatic and literary way.

The Government of the United States.

PROF. ROBERTS.

III.

The judicial power of the United States government is vested in one Supreme Court and in such inferior courts as Congress may establish from time to time. It was difficult in the convention of 1787 to secure for Congress the power of establishing inferior courts owing to the objections of the men of the small state party. They maintained that the Supreme Court would be sufficient for the judicial needs of the national government. Naturally they could not foresee the great development of national interests and national law.

The Supreme Court, then, was required by the constitution itself; the erection of the other courts was left to the discretion of Congress. In the Judiciary Act of 1789 that body exercised its prerogative in the matter and this original act, in its essential features, still stands as the statute determining the constitution of the Federal Courts.

We have four different sets of courts in the

United States—the Supreme Court, nine Circuit Courts of Appeal, nine Circuit Courts, and a great many District Courts.

The jurisdiction of these courts varies. The Supreme Court's is almost entirely appellate, it having original jurisdiction only in cases involving representatives of foreign governments and actions arising between two or more states. The Circuit Courts' jurisdiction is nearly entirely original; to them come in the first instance the more important cases both civil and criminal. The Circuit Courts of Appeals were established in 1891 to relieve the Supreme Court, which was then three years behind its calendar, of some of its work. They have appellate jurisdiction alone and in many kinds of cases they are the Court of last resort. The district courts have original jurisdiction in less important matters.

In addition to these courts there is a Court of Claims at Washington which gives a judicial hearing to all claims advanced against the United States.

These various courts together have jurisdiction in all cases in law and equity arising under the constitution, the laws, and the treaties of the United States. Any case arising in such manner may be brought before the United States courts if the plaintiff desires so to bring it. The state courts have also been given concurrent jurisdiction in most cases of this nature, but, should the plaintiff bring his suit, in the state court, the defendant may object and have the case transferred to a United States Court.

Another way in which the national courts have cases brought before them is by appeal. If in any suit before it, a state court has decided against the validity of a treaty, or law, or authority exercised under the United States; or, if the state court has decided in favor of the validity of a state law or exercise of authority which is questioned as being contrary to the constitution, treaties, or laws of the United States; or where the state court decision is against any title, right, privilege, or immunity, claimed by either party under the United States constitution and laws—in such cases the action may be transferred from the state to the Federal Courts by appeal.

The principle of the rule is obvious. State construction of a Federal law unfavorable to Federal authority may be reviewed by Federal construction. A state construction favorable to Federal authority needs no review, the Federal power being already sufficiently vindicated. The Federal authority is thus the final judge of the extent of its powers, and state decisions and actions cannot interrupt the exercise of these powers.

THE TEACHERS' ASSEMBLY HERALD

VOL. 1

BAGUIO, PHILIPPINE ISLANDS, FRIDAY, MAY 8, 1908

No. 18

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Announcements.

Announcements intended for publication in the Herald must be delivered to the editor, at Headquarters, before noon of the day preceding that on which they are to appear.

The Governor-General James F. Smith, has promised to visit the camp to-day and will address the Division Superintendents at the Ramada at 9 o'clock. In order that all people in the camp may attend this occasion, the regular lectures coming between 9 and 10 a. m. will be omitted for this day.

The Division Superintendents and teachers of the camp are invited by the Honorable W. Cameron Forbes to a reception at his Baguio home, "Top-Side," at 4 o'clock this afternoon.

The closing session of the Division Superintendents' Convention will be held this forenoon. At 11 o'clock the Convention will be addressed by Dr. Burks on methods of obtaining and weighing statistical data.

The Entertainment Committee of the camp will hold a reception and dance in honor of the Division Superintendents at the Barrows Bali to-night, beginning at 8 o'clock. All attendants of the camp and friends are cordially welcome.

There will be no concert by the Constabulary Band this afternoon, in view of their engagement to play for the dance this evening.

Present-Day Educational Tendencies.

DR. BURKS.

VII.

SOCIAL STANDARDS IN EDUCATION.—Much of the work found in our schools is abstract in the sense that it lacks social motive. Facts and problems are taken out of their concrete connections as elements of social situations, and are presented directly and abruptly to children as ready-made facts to be memorized or problems to be solved. The various processes in arithmetic, for example, are seldom utilized in the solution of problems which are in themselves of social significance and value. The study of geography, likewise, often means attention to the facts of climate, physiography, and products without any central, organizing, vital human interests as motives for the study of the facts.

One of the strongest social motives of young children is the play instinct. It is possible to utilize this tendency to great advantage in the school as a means of giving children command of the counting process and of the simple number combinations generally prescribed for children of the primary grades. The purpose in the mind of the teacher may be the mastery of arithmetical processes. The purpose in the minds of the children, on the other hand, is the more concrete and social one of playing the game. School work lacking this kind of motive must inevitably be dead and mechanical. The added zest that comes with such motive vitalizes the spirit of school work, eliminates many of the most serious problems of "discipline," and thus economizes the energy of pupils and teachers alike.

The true function of arithmetic, which is taken merely as an example of the traditional school subjects, is to serve as a means of studying social problems rather than as an abstract end-in-itself. Wherever there is need for considering the distinctly quantitative side of social problems, there is a concrete call for arithmetical work. Questions concerning the profits to be looked for and other advantages to be expected in any of the great industries such as lumbering, mining, cattle raising, etc; the measurement and tabulation of the facts concerning rainfall, variations in tempera-

ture, etc; facts regarding health conditions and death rate; cost of maintenance of various departments of civil government; movements of immigration and emigration; cost of maintaining armies and navies; and a great variety of other topics offer not merely the opportunity but the need for quantitative (arithmetical) treatment.

Knowledge of facts having important social significance should be the leading motive in arithmetical work as of all other school subjects. This standard applies with equal force to the so-called "formal" and to the so-called "content" subjects. Quickness and accuracy in computation should be secured as a means to the social end, not as ends in themselves. A series of lessons involving arithmetical work should have as distinct a purpose and as strict unity as other subjects; in other words, the "answers" to the problems in such a series of exercises should form a group of closely related facts (a "story") which in itself is worth while and might very properly be committed to memory.

Through social activities and social problems, and in no other way, may we hope that children will have revealed to themselves their own powers, tastes, and possibilities for the larger social life of the world; it is only thus that we can "free their interests and powers for their own most adequate fulfillment."

Literature in the Elementary School.

PROF. MACCLINTOCK.

X.

SYMBOLISTIC STORIES.—On the whole literature for the earlier years of school life should be objective and without secondary meanings. We should present, too, writing which has no meanings we are unwilling should be thoroughly inquired into, or whose meanings are melancholy and pessimistic. Not that children should be urged to pursue the man that meets the eye in their stories, but if they naturally do so, the search should reveal nothing socially secret or ugly.

I. A few good Proverbs should be given. They are picturesque and full of images. We easily understand general, even abstract ideas by them. They are full of wisdom and quickly impart quickness and vicarious experience. We should avoid the pessimistic and cynical ones or those whose morals we have outgrown.

II. In the early years many of the old Fables should be given—usually without the conven-

tional morals attached. They should be increased in number and importance for children of 7-10, as the best form of symbolistic literature, while more modern complex stories are right for those of 11-12. Such are Hawthorne's "Great Stone Face" and Stockton's "Bee Man of Orn."

Children should not be urged to find or invent deeper meanings which they do not easily see—a danger to honesty and task. If they do start an interpretation we must see to it that they go through with it, get the very essential point of the fables and avoid the interpretation of accessory details.

III. Allegories are not very helpful to elementary children—because they are too long, have too many symbolistic meanings, and usually have a complex system of theology and morals unsuited to children's needs. In the very greatest allegories, too—like the "Fairy Queen"—the details have been too much elaborated into secondary symbols.

The best one from English literature, "The Pilgrims' Progress," should be given for the romantic and adventurous side of Christian's experience, omitting the didactic and theological matter. The story is best used not in class, but at home and cursorily.

IV. The symbolistic aspects of good poetry yield many noble masterpieces for this aspect of training—as Lowell's "The Vision of Sir Launfal," Tennyson's "Sir Galahad," and Longfellow's "King Robert of Cicily."

Ethnology.

PROF. STARR.

VI.

In savage and barbaric thought resemblance is often identity. A bit of stone resembles in form a prey-animal; it is a prey-animal and has power to help the hunter. The imitation may replace the actual. Chinese piety is frugal. It makes paper money for the dead. This may be shaped like coin and colored gilt or silvery; it may be squares of paper upon which are struck smaller squares of gilt or silver foil. Such imitation money is burned for the dead and is serviceable to them. For a few cents, a gorgeous garment of brilliant paper decorated with imitated embroidery in gilt and colors, may be burned for the dead; an actual garment, such as it imitates, would cost many dollars.

What has been in close and intimate contact

with a person acquires a relation to him, as if it were actually a part of him. And things which are actually a part of him must be kept from being harmed, which would cause him injury. Bits of one's dress, clippings of hair, trimmings of nails, should not be left were they might be trampled or otherwise injured; nor should they fall into possession of ill-disposed persons, lest they be used to the disadvantage of the person of whom they form a part. That such objects should be burned, buried, or hidden, is an almost universal precaution; it often lingers on into advanced civilization. Everyone knows how seriously most peoples in lower culture object to being photographed. The objection is eminently natural and finds its explanation in this line of thought. The photograph has plainly abstracted a part of one's personality from him; he is thereby weakened and injured. Still worse, a part of himself has actually passed into the possession of another person; who knows to what injury it may be employed? Entirely similar are the whole series of ideas and notions about one's name. The name is truly a part of the person and its careless employment is harmful. It can be used to conjure with and to compel its owner to do things he would not. It is never wise to ask people in a lower culture stage for their names, until one knows that this prejudice does not exist. Recalling the conservatism of childhood and the savage attitude and quality of the child mind, it appears probable that the rejoinder often made by children when asked their name—"Pudddentame; ask me again and I'll tell you the same"—reflects this old feeling.

All of which leads naturally to witchcraft. The witch produces effects by the application of these principles of magic. Generally she makes a representation, in wood, or wax, or rags, of the person to be harmed. This she names with the name of the victim. It is twisted out of shape, bound tightly and repeatedly and thrust through with pins. The person represented is thereby deformed, hampered and subjected to piercing pains. Or she writes the victim's name on a paper and sticks it through or burns it, to the destruction of the unlucky one. Or, a rag from his clothing, a tuft of his hair, or parings of his nails are exposed where they will waste and rot away; as they do so he too wastes and dies. Or, the solemn utterance of his name brings him invisibly, but actually, into the very presence of the witch, who can then work any evil upon him and subject him to any curse.

Not all of lower religion is magic; but surely a large part of its practice is such.

Contemporaneous Problems in Government.

PROF. ROBERTS.

VI.

THE ENGLISH EDUCATIONAL QUESTION.—Previous to 1833 there was no attempt made by the English government to assist education. In that year it made a beginning by granting £20,000 which was to be divided between the British and Foreign Society, a Non-Conformist organization, and the National Society, an Episcopalian organization both formed for educational purposes, the money to be spent by them for school buildings. This grant was continued yearly by Parliament until 1839 when it was increased to £30,000. In the same year other important legislation on this subject was enacted. The Committee of Privy Council on Education was formed and continued to be the national educational authority until it was succeeded by the Board of Education in 1899; school inspectors were provided; and the payment by results system was established, that is, a school would receive a certain amount for each pupil who passed the examinations set by the national educational authority.

The parliamentary grant for school purposes was steadily increased after 1839 but until 1870 there was no attempt made by the government to supply school facilities where they were wanting or inadequate, nor to oversee the expenditure of the money granted. All that was left to voluntary effort. These Voluntary schools did a great deal for education but by 1860 it became evident that some further participation by the state was necessary, and after considerable agitation the Foster Act was passed in 1870.

This law provided that (1) where educational facilities were inadequate the national educational authority might require the election by the people of a school board which would provide the necessary facilities; (2) national aid should be given to new schools so created and to old Voluntary schools as it had been given; (3) boards might lay a rate on the community to raise other moneys necessary; (4) no denominational instruction to be given in Board schools; (5) in the voluntary schools denominational instruction might be given but children need not attend it if their parents did not wish them to. These provisions were a compromise between the Non-Conformists who opposed the idea of public support being given to schools teaching dogma and the Episcopilians who opposed the whole idea of Board schools.

The Non-Conformists had been giving undenominational religious instruction and now turned most their schools over to the public authorities; the Episcopalians kept theirs as they wished to teach doctrine.

For over thirty years this system of education continued but gradually the Voluntary schools, which had to raise by subscription money to cover the difference between their expenses and the national aid, found it increasingly difficult to keep pace with the Board schools, which had a public rate to fall back on. Many of them, though finally four-fifths of their revenue came from national grants, were threatened with extinction and for their relief the Education Act of 1902 was passed.

This abolished the school boards and placed the control of all secular instruction in the Voluntary, as well as the old Board schools, in the hands of the municipal council or, in smaller places, in the care of some other public authority. Religious instruction, however, in the old Voluntary schools, remained under the control of the particular denomination, although the public was to be represented by a minority of the Board of Managers. In Non-Voluntary schools on dogma was to be taught. And most important of all, the Voluntary schools were to share the local school rate with the other schools.

This measure raised a storm of protest from the Non-Conformists who insisted that it broke the compromise of 1870—that only those schools under public control should receive local aid, and that no school where dogma was taught should receive such aid. They maintained that they could not send their children where instruction in doctrines they did not believe was given, and it was not right to make them pay for the support of such schools. Moreover, they pointed out, that by law they were shut out from about 17,000 head-teacherships because they could not comply with the necessary creed test, and from nearly 50,000 assistant and pupil-teacherships because the Boards of Managers, which had the power of appointment, would almost certainly appoint persons of their own faith.

On the other hand, it was argued that the Voluntary schools had given up control of secular

teachers, that they were supplying the school buildings, and that the public was getting a representation on their governing boards. Undoubtedly an important consideration with the government was the fact that, if the Voluntary schools were not assisted, many of them would go under and the public would be put to a heavy expense providing schools in their place.

The Non-Conformists nursed their grievance and when the election of 1906 came, made the Education Act of 1902 one of their principal issues. An overwhelming majority against the government was returned and the House of Commons at once passed a new education measure which reorganized the whole system. In brief, it laid down the rule that no school which was not wholly under public control, or which gave dogmatic instruction—with a few exceptions, should receive any public aid, either national or local.

This would have meant the passing of most of the Voluntary schools but the House of Lords rejected the measure and so brought about a renewal of the agitation against itself.

Baseball.

The Assembly Camp baseball team added another to its list of victories yesterday morning by defeating a team composed of the superintendents here in attendance upon the superintendents convention.

The score by innings, follows:

Teachers-----	0	1	0	0	3	2	3	9
Superintendents -----	1	0	1	0	1	0	4	7

The teams were made up as follows:

Teachers—Stuart c., Mitchell p., Bishop 1 b., Mote 2 b., Francis s. s., Swem 3 b., Miller r. f., Osborn c. f., Baldridge l. f.

Superintendents—Hall c., P. S O'Reilly p. and s. s., McMahon 1 b., Nason 2 b., G. W. Moore s. s. and p., Whipple 3 b., G. A. O'Reilly r. f., Neely c. f., Crone r. f.

There will probably be another game between the teachers and superintendents on Saturday morning following the field sports.

July 16 1908

THE TEACHERS' ASSEMBLY HERALD

VOL. 1

BAGUIO, PHILIPPINE ISLANDS, SATURDAY, MAY 9, 1908

No. 19

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Address of His Excellency James F. Smith, Governor-General of the Philippine Islands, at the Division Superintendent's Convention and Teachers' Vacation Assembly, Baguio, Benguet, May 8th, 1908.

LADIES AND GENTLEMEN:

It is now something over two years since I laid down the portfolio of Public Instruction to take up that of a far more onerous and, may I say, somewhat less satisfactory task. I cannot say to you how much pleasure it gives me to be present on this occasion and to meet again many of those who during my term of office as Secretary of Public Instruction lent such valuable aid in solving, at least to some extent, the educational problems of the Philippine Islands.

It may be said with entire truth that until three years ago the question of educational work in the Philippine Islands was largely experimental. It may be said with entire truth that even those who were most earnest in the task were somewhat doubtful as to the ultimate result of attempting to engraft on the Orient the American system of public instruction. There were many prophets of evil in those days who prognosticated with entire certainty that the system of public instruction which it was sought to establish here would result in entire and complete failure. I may say that not all of those prophets are dead yet, but I think that every superintendent of public instruction, every teacher, is now well satisfied that no mistake was made in establishing in the Philippine Islands the American system of public instruction if it is our intention to make these people self governing and a self governing people by a system of government of, by, and for the people.

I have said so on many occasions, but I think it will bear repetition, that to the American teacher (and in that I include all those who are engaged

in educational work) more than to any other personality, is due the solution of other problems than those which are purely educational. It must be remembered that when civil government was established in the Philippine Islands, it was established on the very heels of insurrection. We had shed the blood of these people and they had shed ours, and it was nothing more than human that there should be but little good feeling and nothing of friendship. And yet in the brief period of six years, since the establishment of civil government, when yet the smoke of battle hung over the valleys and mountains of the Archipelago, in the brief period of six years, due to the work of the American teacher, due to his earnestness of purpose, a state of good feeling has been brought about in the Philippine Archipelago that we could not have expected to have achieved in a quarter of a century. The American teachers made many sacrifices. They left their homes, their relatives, their kindred, and came to the Philippine Archipelago to encounter conditions entirely new to them and, let me say, very difficult and very hard. The situation in the Philippine Archipelago as it is to-day does not represent anything like the conditions which existed in 1901, 1902 and 1903. All credit to the American men who came here to make sacrifices in behalf of education! But what shall I say of the American woman who left her home and was buried among people who spoke not her language, whose ways were not her ways, and yet who set herself to the task of teaching the little ones and of aiding the American Government in solving the great problem which it had undertaken? Many of them in the performance of that work passed over the river to rest under the shade of the trees. Their names, sad it is to say it, will be forgotten as the years go by, but the work which they have accomplished is their monument. It is the unknown dead who have brought success to the educational work of the Philippines and who more than any other factor have brought the solution of the very difficult problems which have confronted the United States.

In the work of the Governor-General, I can say that the doing of the work of the Secretary of Public Instruction is really a pleasure and a relief because it brings me back to the days when I

depended upon the support of the American teacher to bring success to the administration which was mine and when my hope was well founded and well based. The prestige of the success is mine, but the work which brought the success, those who made the success, were the American teachers of the Philippines.

Genetic Psychology.

DR. BURKS.

XI AND XII.

RELATIONSHIPS OF MENTAL TRAITS.—The problem of relationships between mental traits and the effect upon general powers of the training of special capacities is, both theoretically and practically, of fundamental importance in educational procedure. Programs of study are arranged with reference to some theory of mental relationships; special "courses" and groups of electives are planned to meet the requirements of mental traits presumably to be developed; and systems of grading and promotion presuppose various notions concerning the effect of school "subjects" upon mental growth. There are many other points in educational practice where these problems have great significance.

There is a common theory that the human mind is made up of certain general "faculties" such as observation, attention, memory, judgment, imagination, reasoning, etc. According to this theory, there are also certain qualities of mind such as quickness, accuracy, orderliness, etc. Training the mind of a pupil in the rapid and accurate use of numbers, then, is supposed to strengthen the general quality of quickness and accuracy in judgment, so that a pupil so trained will show distinct improvement in the accuracy with which he keeps accounts or discriminates differences in weight, and also in the reliability of his judgment of horse-flesh or of human character. Training in geometrical reasoning, likewise, may be expected to increase the general capacity reason, whether the matter to be reasoned about concerns policies of state, selecting seed corn, betting on a horse race, or choosing a wife. To sum up the matter, each special mental acquisition is supposed to improve the corresponding general ability.

Even common uncritical observation should cause us to suspect the truth of this theory. For example, probably all of us know men who are remarkably attentive and careful with respect to all of the details of their business affairs, but who are extremely negligent in private correspondence,

in domestic affairs, or in the use of the data of science, history, or literature.

Scientific observation and measurement confirms this impression of general experience and shows, furthermore, that the specialization of mental abilities is even more pronounced than common observation indicates. The individuals who are the best ten in a hundred in judging of the differences in the lengths of lines are not the best in judging differences in the weight of objects. Individuals who are the best judges of the length of short lines are not the ones who are the best judges of length of long lines, although one might naturally expect that the same mental processes would be involved in the two cases. The children who are most rapid and exact in addition do not correspond as closely as we might expect with those who are best in multiplication.

The general or "disciplinary" value of school subjects has evidently been greatly exaggerated. We are not justified in teaching a subject for the sole purpose of training attention, memory, or any other so-called "faculty." The mind is apparently made up of a great number of highly specialized and largely independent powers. Education must, accordingly, build up special systems of attention, imagination, reasoning, etc. One system of attention will influence another probably to the extent only that the two systems have common or identical elements. Training in addition will influence ability in multiplication because the processes are in part identical, not because accuracy or judgment in general has been strengthened.

It should be the purpose of teachers, therefore, to select for pupils such facts and processes as enter into a large number of the concrete situations of human life. If the study of such things is to have the largest effect in general efficiency, great care must be exercised in bringing out the ideas of most general value and in providing opportunity for the application of these ideas to varied situations. We cannot trust to the mere teaching of a subject, in an isolated and abstract way, to effect some miraculous change in the social intelligence and executive capacity of pupils.

Shakespeare's Greater Plays.

PROF. MACCLINTOCK.

VI.

"KING LEAR." I.—We have here undoubtedly Shakespeare's greatest drama—greatest in the importance and range of its subject matter, in its structure of plot and unification of materials, and

in its adaptation of language to convey both the strongest and most subtle of human feelings. In beginning the play some great human problems and situations to be analyzed and solved may be stated:

1. An aged father, who is also the King, decides to lay aside the cares of state, divide the Kingdom among his children, live with them in turn, but retain all the "authority" and ceremonies of his state. In doing this he has an almost accidental disagreement on a small matter with one—the most loving—of his children, and in a rash moment disinherits and banishes her. His attempt to live with the other daughter is a complete failure—the fault being on both sides—and he is driven insane. Ultimately, just before his death, he is restored to his injured child and to his proper state of mind while the ungrateful children meet a just nemesis.

2. The mistaken instinct of old men to give their property to their children, but to retain their "authority" and to expect gratitude for such gifts.

3. The comic-tragic situation of children waiting for and demanding even the division of a father's estate, or hoping for his death.

4. The tragic result of a rash, choleric temperament combined with a pleasure in "authority," the exercise of power, the selfishness of being deferred to on all occasions. This works special disaster when it is the habit of a father toward children.

5. Ingratitude has two aspects here—(1) the open, acknowledged sort; (2) the subtle hidden element in an essentially noble nature. Showing itself as pride, a lively sense of individuality, indignation at other's wrong doing.

6. The fatally easy misunderstanding of children by their parents. Cordelia is the really loving child, but for a moment is shy, timid, a bit "stubborn," resentful of her sisters' hypocrisy. This should have been quickly understood by Lear, patiently worked out, not broken by a hot-headed resentment.

7. The child's obligation to concede much to a parent's wish and even whim. Obedience is a real virtue up to the point where it sacrifices honor. This the more true if the parent is old.

8. The near impossibility of two families living in peace in one house, when both exercise "authority." This especially true if the father has already parted with his property.

9. The shameful attitude of a father toward his "natural" son—jesting and half-ashamed but morally hardened to the situation.

10. The dangerous situation of an illegitimate child in a worldly society. He cruelly recognizes that to prosper, he must have "land" and must obtain and use power. Society will accept, officially, any man who has these possessions.

11. The tragic situation when a man begins to wake up to the fact that his rashness and bad temper are sure to bring him disaster. If a good man, this will add pathos to his shame and repentance.

General Anthropology.

PROF. STARR.

VI.

Tylor recognises two groups of arts—the arts of life and the arts of pleasure. Under the arts of life, he studies tools and weapons, machines, food, war, dwellings, dress and the arts related to and growing out of it, navigation, fire in its various uses, pottery, etc., metal-working, money, and commerce. We shall merely refer to a few of his observations and suggest a few additional points. It cannot be too greatly emphasized that man's earliest implements were generalized—used for many purposes and serving all but illy. The course of development has been to produce more and more specialized forms, each adapted to a single use. The two actually primitive tools and weapons are the stick and stone, both of which were either held or hurled. The term Stone Age is much used and, within limits, is useful. There has never been a period during which man used only stone for artefacts. Stone Age man used and uses wood, horn, bone, ivory, skins, and other materials. He may even use metals, but he uses them as if they were stone and does not smelt them from their ores. The Stone Age is not a definite period ending for all the world at a fixed point of time. It is a stage of culture development. The Stone Age in western Europe ended thousands of years ago, in North America it closed with the appearance of the white man; in Brazil, there are tribes now living in the Stone Age. In western Europe the Bronze Age followed upon the Stone Age. Is such a succession natural? Or, is the Bronze Age likely to have been preceded, in the region where bronze was invented, by a Copper Age? In negro Africa the Stone Age appears to have been immediately followed by the Iron Age. In Europe the Iron Age follows the Age of Bronze. Stone weapons and tools served as patterns for later forms and Tylor interestingly traces the evolution of two

series of weapons from the Celt and the spear-point respectively. While his argument is good and generally true, the same form may sometimes be developed along two quite separate lines of evolution.

Stone Age tools and weapons were often well made. The Stone Age man has five methods of working stone. (1) Chipping, whereby arrow-points, spearheads, scrapers, knives, saws, razors, etc., were made from flint and obsidian. (2) Pecking, whereby axes, hatchets, hammers, mauls, pestles, etc., are worked from tough and heavy materials and from certain lavas. (3) Polishing, often done over the whole of a piece shaped by pecking. (4) Drilling, which may be done with (a) a solid drill producing a conical or biconical perforation; or (b) a hollow drill, as a cane or a hollow bone, supplied with water and sand, producing a perforation of almost uniform diameter. (5) Sawing, with a saw of stone or with a thin edge of wood supplied with water and sand.

The Government of the United States.

PROF. ROBERTS.

IV.

The power in the Courts to declare a law unconstitutional is distinctly American. From a political point of view it is the most important function of the Judiciary. This power to declare laws null and void because they conflict with higher law is not expressly conferred upon the courts by the Constitution, and when it was first exercised by the national courts, and the acts of Congress and of the state legislatures were set aside, this exercise of authority created considerable alarm. Jefferson and the States Rights Party were afraid the Supreme Court would make itself such a powerful arm of the government that the people would lose their control over laws.

Particularly did they oppose the idea of a United States Court declaring State laws unconstitutional as this amounted to a national agency vetoing the laws of a state. In the constitutional convention two different projects had been rejected, one to permit Congress to veto acts of State legislatures, which they deemed unwise or inexpedient, the other to permit that body to veto unconstitutional state laws.

Notwithstanding the opposition to the practice the courts have continued to declare laws unconstitutional.

The Supreme Court has generally sought to avoid politics, and it has been strong just in proportion as it has succeeded. Yet it has not always been able to keep itself above political discussion and free from party strife and conflict. Jay's decision in the famous case of Chisholm vs. Georgia aroused the adherents of State's rights and they demanded the eleventh amendment. The Federalists on the eve of their retirement in 1800 sought to enlarge the scope of the judiciary and to provide for some Federalist appointments, and John Adam's "midnight appointees" aroused party criticism and opposition. The Jeffersonian Republicans, when they came into power, not being able to remove the Federal judges, so appointed, abolished the courts by repealing the statute that created them. In 1857 a most serious introduction of the Supreme Court into the arena of politics came with the Dred Scott decision. The chief political issue between parties at that time was whether or not Congress should prohibit slavery in the Territories. In deciding the case and remanding Dred Scott to slavery, which the Court might have done by merely applying the law of Missouri, the Court went aside to give its opinion upon the controverted political questions of the day. The Greenback or Legal Tender cases are another illustration of the Supreme Court playing politics. An adverse decision having been rendered, the personnel of the court was changed by the creation of a new judgeship and the filling of a vacancy. A new case was brought up and the Court then upheld the government contention.

This last case reveals the weak point in the organization of the Supreme Court. It is within the power of Congress and the President to pack the Court if they have a mind to do so. The number of the court can be increased by an act of Congress to any desired number. So if Congress and the President are determined to do what the Court asserts to be unconstitutional they have only to reorganize the court by increasing its membership and by filling the new places with men who will give the desired opinion.

Fortunately, since the Legal Tender decision the Supreme Court has kept out of politics and has consequently grown in the regard of the people until to-day it is probably the most trusted organ of our national government.

THE TEACHERS' ASSEMBLY HERALD

VOL. 1

BAGUIO, PHILIPPINE ISLANDS, SUNDAY, MAY 10, 1908

No. 20

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Lecture Announcements.

Tomorrow, (Monday) at 5 o'clock p. m. Prof. MacClintock will lecture on "Ibsen's Reform in Drama."

Announcements.

There will be a song service this evening, at 8 o'clock, in Judson Tolda.

In response to numerous inquires, Dr. Burks will allow teachers to take, at the prices he paid, any of the books of reference that he brought from the United States, with the exception of a few that cannot readily be replaced. A list of such books and pamphlets will be found on the bulletin board at headquarters. Several of them are among the most recent and most valuable texts on educational subjects.

Baseball.

A second game of baseball between the teachers and the division superintendents played yesterday afternoon, on the Baguio Baseball grounds resulted as follows:

Superintendents	-----	0	0	0	6	1	6	0	13
Teachers	-----	2	0	4	0	2	0	0	8

Field Sports.

Before a host of friends from Baguio almost the entire camp entered into the spirit of the field sports held on the tennis grounds Saturday morning. Professors, superintendents, and teachers competed in the various games which made the occasion one of the most enjoyable events of the Assembly, full of humorous incidents and exciting competition. Every one could not win but all had a chance.

Mr. C. H. Magee acted as clerk-of-course, Mr.

P. S. O'Reilly as starter, Mr. Clinton as judge, and Mr. H. L. Noble official scorer.

The following is a list of events:

PILLOW FIGHT.—first, Mr. Mote; second, Mr. Whittemore.

EGG RACE.—Won easily by Miss Taylor with Miss Ashby as second.

BOTTLE RACE.—Miss Hibbard came in first with Mr. Hare, 34 seconds; Miss Ashby and Mr. Kemper second in 35 seconds one bottle down.

CIGARETTE AND NECKTIE RACE.—Miss Tibbets knew how to tie and finally lit Mr. Hare's cigarette, first Mrs. A. E. Barrows and Mr. Whittemore second.

SHOE RACE.—Mr. Hare, first; Mr. Osborn second.

SAWING WOOD.—Mrs. Baldridge and Miss Tibbets proved themselves fine carpenters, first, the Misses Ashby and Davis, second.

SACK RACE.—After three trial heats, Mr. Mitchell came in first with Prof. Roberts second.

THREE-LEGGED RACE.—Won by Mr. Kemper and Mr. MacMahon; Mr. Mitchell and Mr. Mote second.

CRACKER RACE.—Mr. Crone first and Mr. A. E. Barrows second.

THROWING BASEBALL.—Ladies only—Mrs. Baldridge won with Miss Wygant a close second.

OBSTACLE RACE.—Mr. Whittemore here walked away with first prize and Mr. J. S. Potter second.

COCKFIGHT.—Two heats Mr. Crone against Mr. O'Reilly, who, being hurt was replaced by Mr. Evans. Mr. Crone first; Evans second.

WHEELBARROW RACE.—Miss Ashby with Mr. Hare as the wheel won easily, with Mr. and Mrs. A. E. Barrows second.

WHISTLING TUNES.—"My Country, 'Tis of Thee" whistled by Mr. Whittemore and interpreted by Mrs. A. E. Barrows won; "Blue Bells of Scotland" came in second with Miss Taylor and Prof. Roberts.

PILLOW FIGHT.—Mr. Crone vs. Mr. G. A. O'Reilly who proved game by taking his challenge. Won by Mr. Crone.

TUG OF WAR.—The Dutch vs. the Irish, three trials, was won by the Dutch who celebrated their victory in yells and Indian dances incapable of description.

FATMEN'S RACE.—On baseball field in afternoon resulted in a victory for Mr. Bordner, Supt. of Bulacan, over Mr. Townsend, Supt. of Tayabas.

Teaching Reading and Literature.

PROF. MACCLINTOCK.

At the request of Dr. Barrows, Prof. MacClintock gave a talk before the convention of superintendents on the above topic. There follow notes of the chief matters discussed.

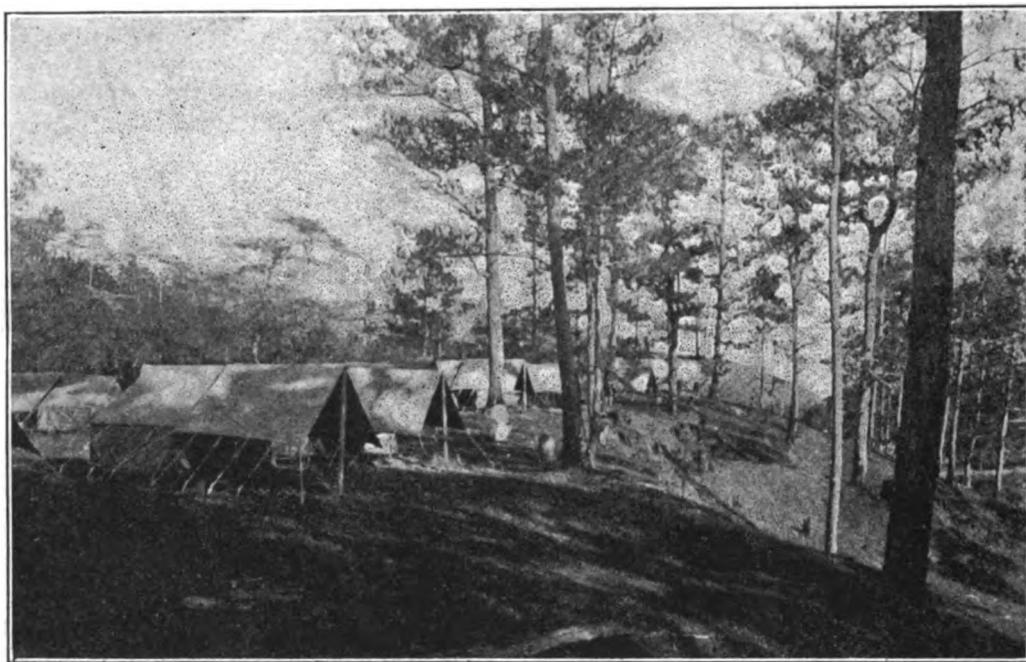
Reading instead of being an easy matter suited to the first weeks of school is really a very complicated and slow matter. We should therefore be very patient and very modest in demand. We should be content if our students read quickly and effectively at the end of their high school work.

Children differ so much in their natural apti-

of time and method. But teachers should be given and use great liberty in method.

We should separate learning to read from learning to use a living language—they soon begin to work together. The latter is first in time and in importance. It is a different thing, however, using the ear and eye, using somewhat different speech forms, and has the great assistance of gesture and variability according to the child, the class, the time. Americans are poor teachers of their language to foreigners and should take lessons from the French and Germans.

Education in literature should begin long before a child can be taught reading. This is the way



tudes in the matter of learning to read, that a great deal of individual teaching and secondary helps should be used rather than so much class exercise. Class work is often very unsocial and tiresome—especially to bright children.

We do not seem yet to know the cause or meaning of this great variability. It would seem that nearly half the children in homes where books and papers abound will learn to read almost accidentally. Others must be precipitated in it at this moment of mental interest. The rest must be urged, even forced to learn. Of course a practical school system must tend to uniformity both

in all folk-teaching. Again it must always go more rapidly than learning to read until the child's reading becomes very rapid. A child can enjoy and understand stories and verse when read to him long before he could possibly get them from the printed page.

To be enjoyed as art, literary masterpieces must be presented as wholes and quickly. The child learning to read must go slowly, even painfully.

It would seem that learning to read may well be postponed till, say, the eighth year for American children—provided the school is capable

of teaching without books. Begun then they will read as well at ten as if they had begun two years earlier.

It is suggested that when possible reading should begin in the records of work the children have themselves done—writing on the board, typewritten record. The progress of reading will then run through consecutively (the first most important educational instrument,) the touching and handling things, making and doing them, reading of records of work and experience, to reading of matters radiating out from the child to the ends of the world.

Literature is too imaginative to form a large part of the reading of children who are learning to read. It is too figurative also, and too full of feeling for the slow difficult way of the class exercise.

The reading books of children should be shorter, have many brief exercises of unexciting subject matter, though this should be more human and social than scientific. This would leave the literature as such to be given even by being read and told to the children. It is suggested that textbooks in science and history are often obscure and hard because they have not been prepared by experts in the learning of languages and should be criticised severely before publication.

Ethnology.

PROF. STARR.

VII.

SHAMANISM.—In Keane's characterization of the Ideal Mongol type, Shamanism is mentioned as one character. The word shaman is from one of the Sibiric languages and the shaman is well presented in northern Asia, as also among many North American Indian tribes. He may be studied to good advantage among such tribes of the north-west coast of the Tlingit. The decision to become a shaman is usually taken during boyhood—frequently at the time of the puberty fast and vision. The fact that a boy is peculiar, or that he is epileptic, may early mark him as destined for the career of a shaman. However selected or determined, the youth joins himself to an old shaman, who in return for service gradually imparts to him the secrets of the profession. These secrets are yielded in small installments, so that instruction is stretched out through years. The shaman is the man who deals with spirits. He stands between common human-

ity and the spirit world. He is an individual practitioner, plying his trades for the benefit of any who needs them and pay for them. He is a man apart; everything about him bespeaks his separateness. His will and unkempt appearance inspire both respect and fear. His dress is distinctive; his ornaments are in themselves magical, controlling spirit powers and adding to his strength. In his operations he shakes a magic rattle and thumps a magic tambourine. He carries a wand carved with representations of mystic beings. At night he pillows his head upon a block of wood carved with figures of otters, while cunning animals whisper fresh secrets to him in his dreams. Small wooden figures stand near him to protect against harmful beings.

When called to act professionally he wears and bears his entire paraphernalia. He wears masks of wood, which transmit to him the powers of the beings represented. Arrived at the place of treatment, he shakes his rattle, beats his tambourine, sings, and dances. He works himself into a frenzy. He summons spirits from the sea, from high heaven, from the bowels of earth, to aid him. He wages frightful battle against unseen powers of evil, thrusts with his wand, shrieks and yells, leaps, quivers with fearful excitement, foams at the mouth. Sometimes he falls, at last, exhausted or in a fit. When he recovers he may describe in detail his frightful struggle to the awestricken bystanders.

The influence of the shaman is prodigious. Among peoples, where all disease and every ill of life are the results of hostile spirit powers, he is the only mediator, the only being able to save. So great is confidence in his power, that cases are recorded, where his curse or prediction has been followed by the immediate death of a person, apparently in perfect health. He usually possesses some knowledge of actual remedial means. He unquestionably believes in himself and in his magic power, but he adds trickery to his resources. Thus, he often attributes certain forms of suffering and some diseases to the magical introduction into the body of the sufferer, of some foreign object; having worked himself into an excitement, he vigorously sucks the spot affected, and then spits from his mouth an arrowhead of stone, a splinter, a bit of metal or other object, which he pretends to have thus extracted. He is often an expert slight of hand performer. Hypnotism plays a great part in many of his more remarkable achievements. He, of course, makes frequent use of witchcraft.

The Function and Value of Statistical Reports.

DR. BURKS.

Following is an abstract of a lecture delivered by Dr. Burks at the closing session of the Superintendent's Convention on Friday morning.

There is a widespread prejudice against statistical method; a prejudice expressed in such sayings as that "you can prove anything by figures." Nevertheless we all constantly use statistical terms in everyday conversation, as when we refer to the rainiest season, the brightest pupil, or the increased cost of living.

Many problems have been proposed in this Convention that could be answered only by a rational use of statistical data. Instead of considering statistics as an end, we should consider the advantages of having accurately measured and clearly expressed data upon which to base our judgments. Statistical method is merely a means of obtaining reliable information and of putting it into such form as best to exhibit its significance.

The main purposes of statistical reports are three: (a) to furnish a reliable basis for administrative control; e. g. in the subdivision of districts, the apportionment of money, and the comparison of districts as to efficiency and needs; (b) to furnish reliable data for the study of important educational problems; (c) to give publicity to the conditions prevailing in the schools and to the results achieved.

There are several respects in which the statistical reports of school systems need improvement:

(1) A more uniform and more rational classification of facts and a clearer definition of terms. Expenditures, for example, should be classified according to modern principles of accounting, under the general headings "capital outlay", "decrease of debt", "salaries", "educational supplies", "maintenance", and "general expenses"; expenditures under each of these headings being still further classified; nothing being placed in a group of unclassified or "sundry" expenses. Such terms as "enrollment", "number belonging", and "school age" should be defined at the place where they are used, as the greatest imaginable confusion exists in their use.

(2) Related facts should be grouped together in such a way as to bring out their relations at a glance. Age, grade, enrollment, and attendance, for example, are closely related and should be shown in a single table instead of being placed in separate tables as is so often done. It would then

be possible to know such facts as the number of pupils of each successive age in each of the grades separately. Obviously many factors in the adaptation of a program of studies to the capacities and needs of pupils depend upon a precise knowledge of just such facts as those mentioned.

(3) By appropriate "per centage" and "per capita" statements, by diagrams and other graphic methods, and explanatory comments tables should be so clearly interpreted that their significance may be apprehended even by the average busy reader.

(4) The frequent and indiscriminate use of the "average" should be avoided. "Average attendance" or "average number of days sickness per teacher," for example, are likely to be misleading unless we know how far above and below the average and in how many instances there are cases that are "not average." A more reliable plan is to give the number of pupils attending 200 days, 180 days, 160 days, etc. and the number of teachers absent 5 days or less on account of sickness, absent 6-10 days, 11-15 days, etc. Such statements will give unmistakable and valuable information.

(5) "Mixing of species" should be avoided. A statement including primary schools, intermediate schools, and secondary schools in a single class, for example, is unreliable and may be positively misleading; for each of these types of school is presumably a "species" by itself and should be so treated.

While every effort should be made to economize energy in the collection of statistical data, there should be no hesitation in calling for any data that can be secured and that possesses evident value either for purposes of administration or for purposes of publicity. Common sense would dictate that no data be called for that has not a clear and valuable purpose. It is often sufficient to collect data of certain kinds biennially, triennially, or at five year intervals rather than every year. A separate card upon which the complete record of each pupil for his entire school course might be recorded would greatly facilitate not only the keeping of the records, but the classification and arrangement of data.

The time is not far distant when, instead of entering into disputes concerning educational difficulties, we shall appeal to definitely ascertained and recorded facts and admit no other argument. When that time arrives we shall have made gratifying progress toward the establishing of educational administration as a genuine and dignified profession.

THE TEACHERS' ASSEMBLY HERALD

VOL. 1

BAGUIO, PHILIPPINE ISLANDS, TUESDAY, MAY 12, 1908

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Lecture Announcements.

Dr. Burks will lecture on "Democracy in Education" this afternoon at 5 o'clock, in the Ramada.

There will be a public lecture entitled "Theories of Development and Heredity" this evening at 7.30 in the Ramada. Dr. Bean will be the lecturer. The lecture will be illustrated.

Anthropological Conference.

MAY 12, 13, AND 14.

The Anthropological Conference originally planned as part of the Vacation Assembly has been postponed until August, when it is hoped that it may be held in Manila and attended by a number of anthropologists, who are not able to gather in Baguio at present. It has been decided, however, to hold a less ambitious, but practical, conference here during three days beginning to-day. It is recognized that, among our teachers and others within reach of the Assembly, there are many who will welcome an opportunity to confer upon methods and plans of studying the ethnology of the Philippines. The languages, customs, folklore, social organization, etc., of the different peoples of these islands, both the civilized and uncivilized peoples, are a most interesting field of study, which is yet almost untouched. Even those who have not had special anthropological training can do some work in this direction, which will be interesting in itself and which will have actual scientific value. Our force of teachers is particularly well situated for undertaking such investigation and is earnestly urged to do so. The conference will be under the charge of Professor Frederick Starr.

On Tuesday afternoon Professor Starr will speak

upon "What can and should be done?" The address will be followed by discussion. On Wednesday afternoon Dr. Barrows will speak upon the subject "An Outline of Philippine Ethnology." This lecture will also be followed by a discussion and by questions relative to the peoples summarized, some of whom are relatively little known. On Tuesday afternoon various brief presentations of interesting original matter will be made by teachers and others who have already done some work of investigation. This session is expected to be of particular interest and a special program of it will be announced later. At this meeting also the plan and program of the August Conference will be discussed. Everyone is invited to attend all the sessions.

General Anthropology.

PROF. STARR.

VII.

Culture students generally recognize three stages of Culture—Savagery, Barbarism, Civilization. Definitions vary. Perhaps the simplest definition of savagery is—"the period of culture during which man lives on wild food." The term "wild food" as used by Tylor is really convenient. Its range is considerable, including roots, stalks, buds, leaves, flowers, fruits (including nuts and seeds,) herbs, barks, fungi, seaweeds, mammals, birds, reptiles, fish, insects, mollusks, and other lower animal forms, honey, eggs, etc., etc. The savage is of course a hunter, a fisherman, and a gatherer.

Civilization is perhaps best fixed by three criteria. It requires (a) knowledge of smelting metals from their ores and, specifically, the smelting of iron; (b) a system of writing by means of a series of definite and fixed phonetic characters; (c) the use of domestic animals as an aid in agriculture. Judged by these criteria, such peoples as the Chinese, Japanese, Hindus, etc., are, and have long been, civilized. So have the various Cristianos among Philippine populations. The Aztecs, so often mentioned as a civilized people, completely fail to meet the requirements. They knew how to smelt copper and gold and cast both admirably—but they did not know the smelting

of iron; they had a remarkable system of pictography, writing many books—but they had only begun to think of using phonetic characters; they perhaps had domestic fowls and they fattened dogs for food, but they had no domestic animals as helps in agriculture. Thus, they do not meet one of our criteria.

The actual number of savage peoples to-day existing is small. The Eskimo, Negritos, Andamanense, some Australians, the pygmies and Bushmen of Africa, some South American tribes—these are about all. To the culture student, the term implies nothing regarding character; most savage peoples are timid and gentle.

The details of culture of any given people are dependent upon environment. The life of all peoples harmonizes with surroundings. This is most impressively seen in peoples living in naturally unfavorable regions—as the Eskimo and the Pueblo Indians. Their adaptation to environment is beautifully clear. The Eskimo lives in a land of ice and snow, where—even when the brief summer is hot—little dependence can be placed upon vegetable products. He has no timber but scant driftwood, no vegetable fibres, little plant food, no nut oils. His permanent house is built of stones and turf, or of blocks of snow and ice; his tent for use during his summer coasting trips is a shelter of skins or intestines. His hut is partly excavated in the ground and has a tunnel-like approach, through which he crawls; both peculiarities due to the climate. He has a marvellous hunting canoe for use upon the sea, the light framework of which is constructed of driftwood—or even of bones—over which skins are stretched; this he manages with consummate skill. He is a dresser of skins and his clothing is made of hides and pelts. His food is almost entirely of animal origin, and necessarily consists largely of fats. His house is lighted and warmed by animal oil burned in stone basin-lamps. He has developed a wonderfully serviceable series of darts, javelins, and harpoons, for hunting. In fact, no more striking example of adaptation can be cited. In our own Southwest, in New Mexico and Arizona, the Pueblo Indian, being in a desert land of adobe clay, has developed an agriculture, irrigation, architecture, life, religion, absolutely impressed by and adapted to his surroundings. It is in adaptations to unfavorable surroundings that we most clearly recognize and appreciate the fact. But with attention and appreciation once aroused, we soon see that each and every people, in whatever surroundings, show similar adjustment and adaptation.

Genetic Psychology.

DR. BURKS.

XIII.

VARIATION OF MENTAL TRAITS.—There is a somewhat common notion that children may readily be separated into two groups, with respect to any physical or mental trait; one of these groups containing the "normal" and the other the "abnormal" individuals. Careful study, however, shows that no such easy division can be made. Between the highest ability in any trait and the lowest there are practically an unlimited number of grades of this ability.

The actual variation in abilities is much greater than most teachers realize. Professor Thorndike shows by concrete evidence that, in most of the capacities employed in school work, the variation in ability among children of the same age is such that the most gifted individual in an ordinary class group can do six times as much work as the least gifted child can do in the same time, or that he can do the same amount with one-sixth as many errors. The best ten of a hundred pupils may be expected to show an average ability of from one and three-fourths to four times that of the lowest ten in a hundred. "Even if the teacher picks out the half of the class that are most alike in any ability, she will yet find within that half a difference between its lowest and highest such that the latter is from one and one-fourth to one and three-fourths times as competent as the former." ("Principles of Teaching," Chapter VI.)

It is obvious, then, that although a given group of pupils will be characterized by general likeness as well as by wide differences in details, much of the talk about "the child" is without rational basis. Teaching must commonly accommodate itself not to an "average," mythical child, but to individual children who differ widely in capacities, tastes, and prospective careers. Up to a certain point in education these differences may be, in a measure, disregarded. This is the period of elementary education. Even here allowance will of course constantly be made by the sympathetic teacher for the individual differences among his pupils. With the more marked variability that appears with growth, the time comes when the differences among children are of greater significance educationally than their common requirements. This is, therefore, the proper time for the beginning of secondary education. The evidence seems to indicate that this period appears

much earlier than we have been willing to recognize in our educational organization.

Variation in mental traits is not merely in degree but in kind. One of the most common and serious errors is for teachers to proceed as if the instincts, capacities, and interests of her pupils were duplicates in miniature of corresponding traits of her own make-up. Teachers with a native tendency toward abstract thinking are very apt to show little patience for children whose characteristic mode of thought is the concrete and the objective. Teachers of highly imaginative tendency, similarly, often lack sympathy for children of unimaginative minds. Teachers who are precise and neat and systematic fail to understand how intolerable it is for many children to lead the regular, systematic, cramped life prescribed by school discipline.

Individuals may be roughly classified as persons of "thought," of "feeling," or of "action." These classes are not always clearly isolated, but they furnish us with convenient points of view from which to study individual children. "Given any situation, some children will tend to think it out, others to respond emotionally, and still others to do something." The curricula of our elementary and secondary schools have been framed with special reference to the children of "thought." Relatively little provision has been made for the children who normally express themselves in "action" and in emotional ways. Even the children of "thought" seem to require emotional and motor outlets for much of their experience. There is accordingly a widespread demand for a readjustment of the work of our schools that shall recognize the requirements of the other types of experience as well as of thought.

Other variations that must be noticed are differences in type of intellect, of imagery, of will, of temperament, and differences due to sex. These will be considered on Tuesday.

Literature in the Elementary School.

PROF. MACCLINTOCK.

XI.

POETRY FOR CHILDREN.—Some of the best results of literary training can be secured only by teaching poetry. Stories are intent upon subject matter and the larger elements of structure. Stories again have not a single inevitable form—they can be told in many languages and many forms. But good poetry can have but one

perfect form and trains quickly this sense in children.

The first and always important element in good verse is musical language—both a joy and a quick culture for the mind. At first it should have a very emphatic rhythm and meter. This gradually quiets down into subtle, varied music—even mystically powerful in quieting the mind. Rhyme is a genuine pleasure, both end and internal rhyme and alliteration. Jingles are excellent for training here, because they have good music with but little meaning.

Of the ballad kinds of poetry it is easier to make good selections if we choose good stories and keep the form old, objective, simple. English poetry from Cowper down to Kipling has fine modern ballads. Larger narrative poems are harder to find—so many of them are sentimental, many are too long. Good examples are "Paul Revere's Ride," "King Robert of Sicily," "The Vision of Sir Launfal," "The Man Born to Be King," and for the 7-8 grades Morris's "Fostering of Auslag" and Arnold's "Sohrab and Rustum."

The most perfect library of poetry for little children is "Mother Goose." Welsh's edition for little children and Lang's and Saintsbury's for full editions are best. We should be careful that the illustrations are reverent and beautiful—never flippant or coarse.

Again poetry makes much of beautiful details—images, pictures, figures, fine words and good condensations of wit and wisdom.

Then we are enabled to see in poetry even more quickly than in prose, the plan and structure of a work of art. This, because the poems are short, the stanzas separated and the plan obvious.

The kind of lyrics given for children should be simple as giving the first reactions of the mind, the primary moods—not those complex and remote. They should therefore not have much statement and generalization. We should especially avoid poems about children written for older people because they produce self-consciousness. The imaginative, figurative and emotional element must be kept within the child's range of understanding and sympathy.

The very best book of modern poetry for little people is Stevenson's "Child's Garden of Verses," more than half of which is pure gold. Some of it however needs laying aside as too imaginative, too ironical, or too pathetic.

Christina Rossetti's "Sing-Song" is a fine book of children's poetry which should be better known—as is Blake's "Songs of Innocence."

For the parent or teacher who loves him, Wordsworth gives us many noble poems for children. Too much has been made in schools—for patriotic reasons—of “Hiawatha.” It is not the best, simplest picture of Indian life and its style is far from the true epic style fit for the elementary school.

A wise teacher has at hand noble short passages of the greater poets—Shakespeare, Milton, Gray, Shelley, Keats, Poe, Byron, Browning—for an occasional enlargement of imagination, the music of some splendid verses, the sense of great ideas in a great world.

Heredity.

DR. BEAN.

VII.

Heredity in disease is of two kinds; extrinsic and intrinsic. Extrinsic hereditary diseases are the infectious, which are not directly heritable but may be transmitted, and the tendency is inherited. The tissues of the body are so altered by such diseases as tuberculosis and other chronic affections that the susceptibility to the disease is inherited by the offspring. More frequently, however, tuberculosis is due to the tuberculous environment of the offspring, tuberculosis being essentially a house disease. Immunity to disease may also be inherited where this has been established for many generations, or even as in smallpox where immunity has been acquired in several generations although this immunity is not usually complete. With measles, for instance, white peoples are incompletely immune, so that the disease is mild, but it has carried off scores of natives when first introduced in isolated districts.

Intrinsic hereditary diseases are truly heritable and many of them obey known laws of heredity. Some are alternate in heredity, skipping a generation, which is true of the neuroses, alcoholism and gout to a certain extent. Others are inherited by a definite number of the offspring while the majority of the latter are not affected. This is particularly true of some pathological conditions that resemble De Vries mutations, conform to Mendel's laws, and may be explained by Weissmann's theory of descent somewhat modified.

Such conditions are congenital deafness, albinism, ichthyosis (scale skin,) congenital cataract, alkaptonuria, and many gross anatomical abnormalities. Congenital cataract furnishes a good example to illustrate this class of diseases. A mother without cataract had a son who started a family of children five of whom had cataract and four of whom had not (De Vries.) In five generations there were twenty affected members of the family, and more than thirty-six unaffected (Mendel.) The condition finally disappeared. How did it originate and why did it disappear? The answer to the second question may make clear the first. Suppose one of the “ids” (Weismann) in the chromosomes of the sex cells represents the congenital cataract. This “id” enters into the sex cell going to form the body of the individual who inherits the cataract, and does not enter into other sex cells. This continues from generation to generation the “ids” becoming more segregated as more fresh, or new, or foreign germ cells (marriage out of the family) become a part of the historic structure of the chromosomes, until finally there is a division of the “id” representing the congenital cataract, and it can no longer produce the cataract in its divided condition. The two parts enter different individuals and are transmitted from generation to generation until they become united again by chance marriage of distant kin, or until they meet other divided “ids” from a different stock. Then the congenital cataract reappears and the cycle is repeated.

There is yet another form of intrinsic heredity which conforms to the “Knights' move” in which males are usually affected, and the disease is transmitted by the females who remain unaffected. Such conditions as color blindness, hemophilia, and peroneal atrophy conform to this peculiar descent. Peroneal atrophy is a rare condition of young boys in whom the calf muscles are very large, but weak, and when the child lies down, the only way he can rise is by climbing up his own legs in a peculiarly characteristic manner. Girls never present this affection but it is carried only through the mother, unaffected males in the same family never transmitting it. Nearly all forms of intrinsic hereditary diseases obey Mendel's laws in the proportion of individuals affected and the majority of the diseases are recessive in character.

THE TEACHERS' ASSEMBLY HERALD

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BAGUIO, PHILIPPINE ISLANDS, WEDNESDAY, MAY 13, 1908

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Lecture Announcements.

The subject of Prof. Roberts' lecture at 5 o'clock this afternoon has been changed to "The Pros and Cons of Municipal Ownership."

Dr. Bean's illustrated lecture this evening at 7.30 will be entitled "Mendelian Heredity."

Announcements.

PROGRAM FOR THURSDAY'S SESSION OF THE ANTHROPOLOGICAL CONFERENCE.

The Illongot, Dr. David P. Barrows.

The Gong-Music of Mindanao, Miss Elizabeth H. Metcalf.

Mendelian Heredity as applied to Man, Dr. Robert B. Bean.

The Dress of the Bagobo, Miss Sarah S. Metcalf. Bisayan Proverbs, Mr. George G. Shoens.

Some Survivals of Malay Customary Law in the Philippines, Judge Charles S. Lobingier.

Ilokano Superstitions and Practices, Mr. Herbert M. Damon.

Public Lecture, Monday, May 11, 1908, "The Theory of Evolution," by Prof. Jesse D. Burks.

As the master of a ship, each day at noon, makes observations for the purpose of determining exactly the vessel's position, so it is important that each of us now and then make observations that shall enable us to steer aright our intellectual and spiritual courses. We can do this only by keeping in view certain great principles of thought and conduct. One such principle is the theory of evolution, which need not be regarded as an ultimate explanation of all things but must be accepted as indispensable to a proper understanding of the world of "phenomena." Professor Romanes says "If we may estimate the importance of an

idea by the change of thought which it effects, this idea of natural selection (Darwin's) is unquestionably the most important idea that has ever been conceived by the mind of man."

Up to the end of the eighteenth century, the theory of the special creation of every species of living thing was almost universally accepted. From the time of the Greeks suggestions had been made of a possible transformation of one species from another, but the idea had not been accepted for the reason that no adequate evidence was presented and no adequate explanation offered as to how such transformations could take place. At the end of the eighteenth century, Linnaeus, accepting the theory of special creation, devised a scientific system of naming organisms by a double name; one of the names designating the genus and the other the species. The effect of this step was to fix scientific thought at this point for a long time.

Early in the nineteenth century, Lamarck proposed the theory of the modification of species by the hereditary transmission of characteristics acquired during the lifetime of parent forms. The evidence all goes to show that characteristics so acquired do not and cannot be transmitted by inheritance. In spite of the scientific evidence, the notion still widely prevails that the improvement of the human "stock" depends upon education, that is upon the transmission to posterity of the requirements of parents. Improvement of the race stock can actually be brought about only by fostering the individuals having inborn or original good traits, by encouraging their fertility, and by preventing individuals having undesirable native traits from reproducing their kind.

Darwin's significant work was to show "how" changes in species are actually brought about. At the age of 22 he went as a naturalist with a party on the "Beagle," the purpose being to explore the shores of South America and parts of the ocean. The variations in species of plants and animals strongly impressed him, and during the six years of the voyage he collected materials bearing on such variations. For twenty years he continued to collect, to classify, and to interpret data. He observed the effects that breeders of plants and animals produce by "artificial selection," and turned to nature in search of corres-

ponding changes and their causes. He observed that in every generation of every species a great many more individuals are born than can possibly survive. Romanes estimates that, on the whole, not one in a thousand young ever survive to maturity. There is, accordingly, a terrific struggle for survival perpetually going on in nature. This Darwin called the "struggle for existence." Those individuals that are born with any modification that gives them an advantage however slight, in this struggle, will be the ones most likely to survive. Advantages in strength, protective parts, color, size, swiftness, instinct, etc. render individuals more "fit" for the struggle. Such preservation of individuals, Darwin called the "survival of the fittest" and the process by which the survival is accomplished he called "natural selection."

The general effect of natural selection is, obviously, that each successive generation is more "fit" for its environment. As the conditions of life change with climate, geological transformation, and migration of species, it follows that the process of natural selection is an unending one. There is, therefore, no reason why this process may not account for any degree of change in the form and functions of organic types—in other words for the evolution of species.

At about the time that Darwin was preparing to publish his results, he received from his friend Alfred Russell Wallace a paper entitled "On the Tendency of Varieties to Depart Indefinitely from the Original Type." The idea was identical with that of Darwin. No jealousy arose between the two men. Wallace generously recognized Darwin's prior right to the honor of the discovery. Wallace's paper and a brief of Darwin's work were read together on July 1st, 1858. The following year Darwin published his "Origin of Species," and in 1881 his "Descent of Man." Violent and bitter controversy followed the publication of each of these works.

Darwin's theory has been assailed from almost every possible point, but in its essentials it remains unshaken. Recent investigations by De Vries and others indicate that changes in species may take place by sudden leaps, instead of by a long series of very minute changes as Darwin believed. In whatever way the changes take place, however, it is evident that natural selection will determine which of the modifications shall be preserved and fixed for inheritance.

The theory of evolution is significant not only in the organic world, but in the world of social development. In the case of human development, however, it is not mere blind natural selection

that determines survival. We have the added and enormously significant factor of conscious purpose on the part of the very being that is undergoing development. The history of mankind has been a process of action and reaction between the individual and the institutions of society; these institutions serving both as means of adjustment and as part of the environment itself. Here, as in organic evolution, there has been a survival of the fittest, though not always without serious mistakes and losses.

The social achievements of mankind may be grouped in a few general classes. First, the institutions based upon political freedom. Here the struggle was between the privileged classes and the common man. Second, the institutions founded upon freedom of thought and of conscience. The conflict here was between the forces of dogmatic authority and those of emancipation. Third, there is still being fought out the battle of economic freedom, between the forces that control labor and the forces that control capital. Here again there will be a survival of the economic institutions best fitted to social requirements.

Education is the final and most potent factor in social evolution. Its task is to adjust each generation to the social environment so that each individual, in the struggle that we call life, may survive as a valuable member of society. Through its progressive effect upon the social environment, education continually sets for itself a higher and higher goal. It is the duty and privilege of every teacher, as a conscious agent, to coöperate in the process of social evolution that has as its goal the perfecting of humanity.

Ethnology.

PROF. STARR.

VIII.

Homo Mongolicus, the second of the four races recognized by Keane, is the largest of the human groups. The Chinese and Japanese are its most important representatives. While usually thought of, and spoken of, together, it is well for us to contrast them. This we shall do in regard to various matters.

(1) While no people is actually pure in blood and true to type, the Chinese are relatively so; the Japanese are profoundly mixed. The Japanese appear to be, fundamentally, a Tatar people; with this foundation, there is a rather unstable mixture of Ainu; there is also a strong strain of Malay; some writers assert that there is Melanesian

and Polynesian blood as well. The evidence upon which these assertions are based come in part from ethnic pathology. Bordier—Geographie medicale—presents what may be called a pathological analysis of the Japanese. There are three groups of facts in ethnic pathology—(a) some diseases appear to be peculiar to one race or to a few people; (b) certain races appear immune to some diseases; (c) a given disease may affect different races and peoples differently. Examination of the diseases of the Japanese seems to show them susceptible to the whole list of diseases of the Mongoloids; also to some diseases, which, otherwise, are characteristic of Malays, Melanesians, and Polynesians.

(2) On the whole, the Chinese are wholesome and strong. In migrating, they show remarkable ability to adapt themselves to new surroundings. They readily miscegenate with the populations among whom they settle and produce.

(3) The Chinese and Japanese languages are notably unlike. Chinese is largely monosyllabic, it is analytic, and it makes large use of the device of intonation. Japanese is polysyllabic, agglutinative, and uses a great quantity of honorific forms.

(4) The statement that the Chinese are inventive, while the Japanese are imitative is commonplace; it has perhaps some basis, although too much inventiveness must not be ascribed to the Chinese. It must also be remembered that the Japanese "adopt, adapt, adept."

(5) The Chinese have great business sagacity and enterprise. They are the traders of the Orient; they have a high ideal of commercial integrity; they recognize the binding force of a contract. The Japanese has the reputation of being unreliable and of failing to observe contracts. The feudal conditions under which Japan remained until recently may be responsible, in part, for this condition. The military career was honorable; money was not a worthy object of effort; the trader was despised. With the development of industrialism and trade, the Japanese may gain the business ideals we so much admire.

(6) Confucius defined the five human relations. They are father and son, master and servant, husband and wife, brothers, friends. Filial piety is the highest virtue among the Chinese. They never weary of emphasizing the duty of children to parents. Their twenty-four tales of filial piety are known to all. Their alien emperor's chief asset is the title of father. Japan has also been trained in Confucian precepts; the Japanese honor filial piety. But the relation of parent and child, is

in Japan, distinctly subordinated to the relation of master and servant, i. e. sovereign and subject. Loyalty occupies the place of supreme importance. The contrast between the two great peoples might be carried much further but these points will suffice.

In closing, we may say that China has perhaps solved the problem of existence the best of any nation. The crowd anywhere is wretched. The crowd in Chinese cities is miserable; but it is far happier and better than an equally crowded mass in any European city would be. Miss Dimeox, in her Primitive Civilizations makes happy use of the terms domestic and political civilizations. The former is that of Old Egypt, of China, of Japan; the latter is that of our Western World. The former is impersonal, altruistic, relatively stable; the latter is individual, egoistic, relatively transient.

Shakespeare's Greater Plays.

PROF. MACCLINTOCK.

VII.

THE TEMPEST:

- I. The relations of comedy and romance. The idealistic themes of this play—man's need of normal life and of love.
- II. The organization of style of the play and its place in Shakespeare's writing.
- III. The play as a pageant. The large amount of incident as contrasted with other comedies. Outlines of incidents.
- IV. The serious, social world around the play and their connections together. The preternatural world used.
- V. The poetry of the play—its wonderful versification, its high degree of imagery and picture, its striking phrasing, its compact structure, its rare themes.
- VI. Prospero and his magic.
 1. The character of Prospero; his benevolence, his wisdom, his power.
 2. His unworldliness and neglect of affairs.
 3. Magic and enchantment. Control over the forces of nature.
 4. Use of enchantment to accomplish the ends of the play—bring together the young pair, rescue but rebuke his brother, control the spirits of air and earth.
 5. Weariness of magic power and artificial ways of life.

6. Forgiveness of injuries, his cure for evil.

VII. Ferdinand and Miranda. The play to bring them together.

1. Their characters—charming but undeveloped.
2. Their experience—sudden, natural, passionate.
3. Love warned; chaste, temperate, observing social convention.

VIII. Ariel—pure power of spirit, the instrument of enchantment and control. Subject to human will, desires freedom only, feels no love, though he admires and fears Prospero, can accomplish wonders but dislikes to serve. Compare the intellectual element in man.

IX. Caliban—the animal nature in humanity. His origin, his instincts, Prospero's attempts to train him, subject to Prospero and Ariel, sullen and lazy, seeking others to serve and admire, not so low as the drunken, thieving sailors.

X. The clown element of the play—Trinculo and Stephano.

XI. The final solutions of the story.

1. Alonso forgiven—"heart sorrow and a clear life ensuing."
2. Prospero to leave his magic, see his child wedded, and return to Milan.
3. Ariel to be "free to the elements," Caliban to remain in his island.

Heredity.

DR. BEAN.

VIII.

Five of the most generally accepted theories of heredity may be combined to form a composite theory which, with slight alterations and additions, may explain descent and variability.

Weissmannism is a theory of descent and variability through a continuous germ plasm.

Darwinism is a theory of descent and variability by selection.

Lamarekism is a theory of descent and variability by use and disuse or by environment.

De Vries mutation theory is descent and variability by sudden leaps.

Mendelism is a method of activity of the mechanism of descent and variability.

I propose a scheme of heredity with three factors:

1. A "determinant," which is the continuous germ plasm of Weissmann.

2. A "modifier," which is the selection of Darwin through environment beginning at the first segmentation of the ovum and continuing throughout life.

3. A "law of change," which is the law of probabilities, according to Mendelism, and explains De Vries mutations.

A single germ cell after fusion with another, and having the possibilities of development into an individual, may be in the course of its development acted upon by environment, the struggle of parts, use and disuse, physical activity, organic selection, natural selection, sexual selection, isolation, ontogeny, or any other influence, so that in the course of time, after many generations have passed, each individual will have become differentiated and specialized. If the influences have been opposite in nature on two groups of individuals in different localities, extreme variations in two directions may take place. When these variants are crossed, or when conditions are favorable there is an exhibition of Mendel's laws for a certain length of time during which inbreeding may be continued, but finally there is blending. The ultimate result is a persistence of the two types and a more or less perfect blend of the two. This may be illustrated by a comparison of the European types with the white American types. Denilser establishes six types or six primary races of Europe: Northern, Alpine, Mediterranean, Eastern (Saxon), Littoral, and Adriatic, each located in a definite part of Europe at present. These types were found among 1100 students at Ann Arbor, Michigan, and in addition to these types, five other blended types were present. Blend No. 1 is a mixture of the Mediterranean with the Alpine or Celt and Adriatic. Blend No. 2 is a mixture of Northern and Littoral or Mediterranean. Blend No. 3 is a mixture of Eastern (Saxon) and other types. Blend No. 4 is a mixture of Alpine and other types. Blend No. 5 is a composite of many types, a typical American, and probably the type towards which all others tend.

THE TEACHERS' ASSEMBLY HERALD

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Lecture Announcements.

At 5 o'clock this afternoon, Prof. W. D. MacClintock will deliver the final lecture in the Assembly's public lecture course. His subject will be "Wordsworth's Doctrine of Joy."

**Public Lecture, Monday, May 11, 1908,
"Ibsen's Drama," by Prof.
W. D. MacClintock.**

Of the two greater aspects of drama Ibsen's chief work is a revival and expression of the classical and realistic method, though in this he had a striking development as he grew in his art. His work gradually became a criticism of and reaction from romantic dramas of the earlier part of the nineteenth century. It falls in and is an expression of the scientific, critical, pessimistic temper of the third quarter of the century. His work has been an inspiration and a guide for the social drama of the last twenty-five years in all European countries.

We are accustomed to divide Ibsen's life work into three chief parts: (1) that of his early work and theatre management, when he was working on large national and romantic themes; (2) his middle work, the best of it done in his semi-exile in Italy; (3) his later work, beginning with the "Doll's House," of strictly social, satiric plays. He gradually exhausted his interest in large romantic subjects, grew to dislike and satirize many aspects of Norwegian character, and settled down to an unsparing analysis of the faults of society.

The two chief dramas of his middle period are "Brand" and "Peer Gynt"—the first a presentation of the uncompromising idealist, noble as contrasted with the weak, compromising character but essentially tragic because in a world of unideal things it seems to lead inevitably toward the destruction of those he loved, himself and his enterprises. The second a brilliant study of the charm and weakness of a volatile, shifty, brilliant

individualist, always insisting upon being himself in order to avoid social service, but afraid of being himself in carrying through his plans or hopes to their full issues.

When we examine the whole of his later works we detect three great features:

I. A new style—that of the older classical drama. It is brief, with few personages, conversational, largely mental activity only, closely woven and condensed, without elaboration of ornament or "poetry," with uncompromising scientific endings, much of the classical feeling of unity.

II. Social satires: The faults of a modern, elaborate society, hypocracies, lack of truthfulness and freedom; the break-down of idealism which starts as ideals, becomes conventions, and ends as tyranny and hypocrisy; the essentially wrong position of women, neither free nor responsible.

III. A shift of tragic and comic feelings. In heavy and romantic drama and indeed in all previous drama, tragic feeling has attached to the misfortunes of the higher classes and comic feeling to those of the lower. In newer drama this seems just reversed. We feel most keenly the pathetic situation of the poor, unprivileged classes, and we satirize and laugh at the absurdities and unidealities of the upper classes.

(A large number of the social dramas were analyzed in some detail.)

Here there are exposed many real and vital faults of our modern world—the false position of women, the mistaken idealism which prevents the dissolution of a marriage which has ceased to be one in truth, the vices of fathers visited on their children, the pillars of society profiting by social misfortunes, the older men refusing to grow old acquiescently, allowing the younger to take their places, the inability of many men to stand up under even minor misfortune, quixotism which insists on having the literal truth made known under all circumstances, the vacillation and tragic weakness of an aristocratic idealist in an actual world of competing interests, the comedy and tragedy of the "promoters" character.

Ibsen is a fierce, cleansing force, like that of a faithful physician with a disease. He is pessimistic to the unserious and the dreaming idealist; but to the scientific and philosophical realist a great tonic, a cleansing and solving master.

The Government of the United States.

PROF. ROBERTS.

V.

The first period of American party history is that of Washington's and Adams' administrations when the Federalists and Jeffersonian Republicans opposed one another. The issues between them were many. The Federalists as the party of law and order and of established government were shocked at the outrages of the Reign of Terror in France and thought it most important to restrain the democratic excesses of the Revolution, hence they counselled neutrality between England and France. The Republicans, however, as the party of liberty and the rights of man, looked with more leniency upon the French excesses as necessary accompaniments of the struggle of a people to be free and so favored France. The Federalists desired a strong national government and hence were broad and liberal in construing the powers conferred upon the federal government in order that it might gain power. The Republicans were for States' Rights and insisted upon a strict construction of the constitution to preserve such rights. Finally beneath all these issues lay a fundamental difference between the two parties based on their attitude toward the functions of the state. The Federalists were advocates of power for the defense of order, the preservation of the rights of property, and the promotion of enterprises, while the Republicans were devotees of liberty in resistance to tyranny and governmental interference. Thus the one party regarded government primarily as the protector of property and the other looked upon it as a necessary evil which ought to be exercised as little as possible that personal liberty should not be interfered with.

In these last two differences—in constitutional construction and in the differing attitudes of the two parties toward government and liberty—writers have found the continuing basis of division between the two great historic parties in America. One party, known by its several names, Federalist, Whig, and Republican, has stood for broad construction, the growth of national power, and the larger exercise of authority in restraint of social disorders. The other party, under its various names, Anti-Federalist, Republican, Democrat-Republican, and Democrat, has held to strict construction, the rights of states, and the largest degree of individual and social liberty without annoyance from government. This generality is to be modified by the fact that the parties have occasionally taken the opposite stand according to whether they were in or out of office.

The Federalists were defeated in 1800 because of the dissensions among their leaders, certain obnoxious measures they had enacted, the personal unpopularity of Adams, and the popularity of Jefferson. They continued a party organization but steadily decreased in influence until their opposition to the War of 1812 finally extinguished them.

From 1816 to 1828 came a period of personal politics. In those years there was practically only one party but the rivalry of the leaders within it was bitter and culminated in the election of 1824.

Toward the end of John Quincy Adams' administration party lines began to form again on the basis of principles and public policies, the three great domestic questions of the time, the Bank, the tariff, and internal improvements, giving the basis for the cleavage. Those supporting these matters called themselves National Republicans.

But in the campaign of 1828 politics were still chiefly personal. The election did not turn on the candidates' views of public policies; it was rather a question of Adams or Jackson. The triumph of the latter marks an epoch in American political history, the coming into power of the common people. The previous presidents had been aristocrats. Jackson came from the ranks of the common people and with him the masses gained a greater political control.

During Jackson's administration party lines again became set. The democrats on one side continued to hold the precepts of the old Republicans. The second party was the Whigs and contained a number of diverse elements, National Republicans, Anti-Masons, and those opposing Jackson's personal government, predominating. There was no cohesion in this party, no principle held in common by all its members that could bind it together. It pursued a distinctly opportunist policy. This fact, together with its utter inability to take a definite stand on the slavery question, caused its disintegration in the early fifties.

General Anthropology.

PROF. STARR.

XIII.

In his discussion of dress, Tylor makes interesting suggestions. The subject is of sufficient importance to warrant further consideration. We shall consider it under four heads—(a) Bodily Modifications; (b) Dress; (c) Ornament; (d) Religious Dress. (a) The body is artificially modi-

fied in various ways. (1) Bandagings, to alter the form or size. The dwarfing of the Chinese woman's foot is well known. Among some Malayans the arm is bandaged to produce a relative dwarfing in comparison with the fist. Most notable are the deformations of head-shape by bandages or other pressing devices. (2) Mutilations—such as ear, nose, lip, and cheek perforation, usually for the insertion of ornaments or emblems. Here are also ear-slitting, tooth-breaking, and circumcision. (3) Patterning. Simplest are face and body painting, often carried to an extraordinary development and sometimes truly artistic. Tatooing is of particular interest; it occurs in lower cultures in three forms—pricking, cutting and drawing threads, loaded with soot, underneath the skin. Igorot tatooing is by pricking, Ainu by cutting, and Eskimo by subcutaneous deposit. Cicatrization is found mostly in Africa and Malaysia; in it designs are cut and raised patterns produced but no coloring matter is introduced. (4) Hair-dressings. They are exemplified by the Chinese cue, the Korean topknot, the enormous mop of the Fijians and the marvelous constructions of many African tribes. In all cases, these bodily modifications are distinctive marks—of achievement, of family, of social position, or of tribal relation. (b) To what is dress due? Three theories have been particularly urged; (1) a modest desire to cover the person; (2) need of protection against climate, accident, or assault; (3) derived from ornament—and in origin distinctive. We believe the first is not original. Modesty does not precede dress and lead to it—but follows and is due to it. We are ashamed when what is usually concealed is exposed. Protection has no doubt locally affected development of dress. But it is to ornament, to the desire for distinction that dress is really due. "Dress may be lacking; ornament never is" among any people. Ornament, in its beginning, is not beautiful nor does it grow out of an instinctive demand for the beautiful. It originates in trophy-carrying. The lowest savages wear the parts of animals or enemies slain. The old cave-man of France was already a trophy-wearer. Teeth, claws, bones, tails, skins, feathers, fingers, are worn to show success in chase or war. Such trophies are suspended from cords hung upon the body. Several parts of the body serve as natural cord or band supporters—the head, the neck, the upper arms, the wrists, the waist, the knees, the ankles. Two of these are pre-eminently adapted to serve as cord supporters, the neck and the waist. Dress appears to be the evolution of these two cords with their appended burden of trophies. The two primitive articles of

clothing are the cape and skirt. After mat and cloth fabrics came into use as dress materials, garment forms developed naturally (a) by draping or (b) by tying. From these two operations, under differing climatic conditions, there developed two types of dress, which Lippert (*Kulturschichte*) calls the northern and southern types. The southern type is ornamental, loose, draped; it presents wide-sleeved jackets, loose skirts, wide-legged trousers. The northern type is serviceable, close-fitting; it represents tight-sleeved jackets, wrapped skirts, and close trousers. When the northern barbarians conquered Rome these two dress types came into conflict. Ordinary men adopted the more practical and convenient dress of the northern barbarians; woman, ever conservative, continued to wear the loose and draping garments of the south. Here in reality is the beginning of our own sex difference of dress. The conservative religious leader also clung to the southern type of clothing. Why the University gown? (c) Ornament. (d) Religious Dress.

Contemporaneous Problems in Government.

VII.

MUNICIPAL HOME RULE.—Like the English municipal corporation, the original American municipal corporation was mainly an organization for the satisfaction of purely local needs. To-day the position of the municipality and the duties to be attended to by its officers are greatly changed because the state legislatures, losing sight, to a great extent, of the original purpose of the city governments, have come to regard them as organs of the state for the purpose of general administration. In accordance with this view the legislatures have conferred upon the municipalities the power to levy certain taxes and have intrusted them with the preservation of the peace, the care of public health, the maintenance and management of jails and court buildings, the supervision of elections, etc.

As a matter of fact, therefore, most of the large cities of the United States, at the present time, are not only organizations for the satisfaction of local needs, but are also agents of the central government of the state and are entrusted with the exercise of powers affecting not only the inhabitants of their local district but also the inhabitants of the whole state.

This double character of municipal corporations has of necessity had an important influence on their relation to the state legislature. So long as

the municipal corporation was merely an organization for local government, the legislature was not necessarily called upon to interfere with or control its actions, except in so far as it laid down the general norms of conduct as in the case of all individuals subject to the obedience of the state. But just as soon as a municipal corporation began to act as the agent of the state, to exercise powers of concern to the people of the state as a whole, it became necessary for the guardian of the people as a whole to see to it that these powers were exercised uniformly and efficiently throughout the state.

Unfortunately, however, for American municipal corporations, the American legislature has not distinguished clearly as it should have done the two kinds of municipal activity. It has in many cases forgotten that municipalities have a sphere of local action in which they should move freely and largely uncontrolled. It has perceived merely that whatever may have been the original purpose, and indeed what should be their primary purpose, they are now state agents which are subject to its continual control, a control which it has not scrupled to exercise over all their actions, local as well as general.

In conformity with this attitude we find the state legislatures providing in detail the structure of a city's government, interfering in local finances, prescribing what salaries should be paid to municipal employees, controlling the granting of franchises, and in general regulating matters which should concern no one outside of the municipality.

Theoretically considered, the state legislature is not a proper body to legislate concerning purely municipal affairs. The representatives have not the time to direct the local affairs of the municipalities; neither have they the requisite knowledge of details. They have not that sense of personal interest and personal responsibility to their constituents which are indispensable to the intelligent administration of local affairs. How much responsibility will a rural representative feel in casting his vote on a special act for some city, possibly two hundred miles from his district? For these various reasons such laws are not well-considered, wise, or appropriate.

The evil effects have been further aggravated by the fact that this central interference has in many instances been caused, not by the desire on the part of the legislature to reform municipal abuses nor to grant powers whose exercise is desired by the cities, but by the hope of deriving some temporary political advantage for the party in control of the central government of the state.

The city has too often been used as a pawn in the game of state politics.

Moreover, the exercise by the state legislature of the vast power over cities which it does exercise has resulted in destroying to a considerable extent the interest of the citizen in the city government. He feels that it does not count. Then, too, the fact that the city council is stripped of so much of its power by the legislature results in a lower class of councillors being elected as good men do not care for the office. Altogether, in one way or another this close state control of American cities is one of the main causes of the evil conditions existing in them.

It is not to be doubted that the city should be controlled by the state in those matters where it acts as agent of the state or where its action will affect the whole state or a large portion of it, for example in its liquor laws, police, and schools. But in all local matters the city ought to have absolute control, as for instance over the organization of the government, the management of municipal buildings and property, parks, streets, sewers, lighting systems, and public utilities generally.

Two methods have been adopted to keep the state within bounds in its control of cities. (1) By assigning in the state constitution a sphere of activity to the city into which the organs of the state government may not enter and within which the municipalities may act free from state control. This method, where used, has helped the situation. (2) By prohibiting special legislation. The trouble here is that special legislation is seldom defined in the state constitutions and the courts in interpreting the term are sometimes very lax, upholding any law, however special its nature, so long as it is generally stated.

It may well be that our conception of the relation of the city to the state is fundamentally wrong. We hold that the city has only those powers expressly delegated to it. Consequently legislative action has to be sought when any new authority is desired. It would undoubtedly improve matters if the Continental European practice was followed. There the cities are granted general powers with exceptions. It would be well for something like this to be tried in America. Let the legislature grant the city general power over local affairs, let the state retain control in matters affecting the state as a whole, but let this control be exercised by administrative officers who are in a much better position than an unwieldy legislature to exercise it. Such an arrangement would undoubtedly do much to bring about real home rule for the cities.

PROF. ROBERTS.

THE TEACHERS' ASSEMBLY HERALD

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Announcements.

CLOSING EXERCISES.

The final gathering of the Assembly will be held to-day at the noon-day meal in the mess tent. The Director of Education, the Assistant Director of Education, the Lecturers and other friends will be present. Toasts, suggestions, and brief appreciations will be given.

There will be a farewell reception and dance this evening from 8 until 11 o'clock, at Barrows Bali. The Constabulary Orchestra will furnish the music for the dancing. All the residents of the Camp and their friends are invited.

Public Lecture, Tuesday, May 12, 1908, "Theories of Development and Heredity," by Dr. R. B. Bean.

A brief consideration of evolution and the many individual theories that have been advanced to explain it, each of which has in turn been found defective, may not be out of place because of their direct bearing upon development and heredity.

Cuvier, Agassiz, and Linnaeus believed in types of living forms and a Creator. Wallace separated his reason from his emotions and accepted the facts of natural selection, but did not believe in the evolution of man.

The Duke of Argyll did not apply evolution to man, but believed that all men were created equal, after which some became degraded and others elevated.

The isolation theory of Gubick and Romanes has received much attention in recent years. A group of individuals becoming segregated geo-

graphically or otherwise, by continual inbreeding and other influences may produce a distinct species that does not interbreed with others. Roux explains evolution by a battle of the parts during the development of the individual, a struggle among the cells and tissues as the body is builded.

Minart believed evolution was due to unusual or extraordinary births, which is similar to the theory of De Vries, called the mutation theory, the laws of which are formulated as follows:

- I. New elementary species appear suddenly, without intermediate steps.
- II. New forms spring laterally from the main stem.
- III. New elementary species attain their full constancy at once.
- IV. Some of the new strains are evidently elementary species, while others are to be considered as varieties.
- V. The same new species are produced in a large number of individuals.
- VI. Mutations and fluctuating variations are not the same.
- VII. The mutations take place in nearly all directions.

These laws apply to plant life rather than animal life. Buffon was the father of the school of transforming which produced Lamarck, Darwin, and the modern scientific biologists, and disallowed the rigidity of species and varieties of the systematists. His theories were based on the influence of environment.

Lamarck promulgated a theory of descent with modifications, which is very much in vogue in America under the title Neo-Lamarckism. This is a theory of modification by physical activity, use and disuse, to which is added the law of acceleration by which the offspring inherit traits at an earlier age than did the parents.

Darwin's hypothesis of evolution in the origin of species and the descent of man is by natural selection, assisted by sexual selection resulting through the struggle for existence in survival of the fittest, to which he added pangenesis, or pogenesia, to explain the addition of new qualities.

Weissmann's theory of organic development concedes that the organic material from which

the sexual cells are developed, is not the common protoplasm of the tissues, but a peculiar plasm, distinct in its nature and possibilities. The germ plasm resides in the chromosomes of the cell nucleus. The chromosomes that produce an individual consist of many id's, each one of which contains all the possibilities of a new organism. Each id is a microcosm, possessed of a historic architecture that has been slowly elaborated during multitudinous series of generations that stretch backward in time from every living individual. This microcosm consists of determinants which exist for every part of the adult organism which is capable of being different in different individuals. Each determinant consists of biophores which eventually pass into the protoplasm of the cells in which they come to lie and direct the vital activity of these cells.

The germ plasm divides by doubling division (growing in bulk and dividing) so that each resulting mass is precisely like the other. One of these may divide repeatedly, always doubling, and remains unaltered germ plasm, going to that part of the individual from which new organisms arise—ovary in woman, testicle in man. The germ plasm is handed on from generation to generation, from immortality to immortality.

The second portion of the germ plasm undergoes differentiation division, and controls the building of the actual individual. In each differentiating division the microcosms are disintegrated into different parts. This occurs according to the historical architecture of the microcosms. Ultimately when the whole body is formed the cells contain only their own kind of determinants, so that when a nerve is cut a new artery will not grow in its place but a new nerve, when a muscle is torn nerves do not grow in its place, or when a bone is broken only new bone results, to knit together the broken pieces. None of these theories alone explains the facts of evolution, and modern biologists invariably combine two or more theories in order to formulate an effective working hypothesis.

Brooks combines Weissmannism and the pangenesis of Darwin to explain heredity and variation, evolution, effects of use and disuse, mutations, etc. According to this theory females transmit the type, while males give variations through the germules from parts out of harmony or under strain, the germules entering the testis and passing to the next generation.

Mark Baldwin, Osborne, and Lloyd Morgan abandon the inheritance of acquired characters, but put the influence of acquired characters foremost in

guiding evolution. Changes due to environment (ontogeny) are not transmitted, but in the same environment the same changes occur in succeeding generations and are due to "nurture." Organic selection is the theory that these changes keep the individual in harmony with the environment until a chance congenital variation appears of a proper adaptive character. Osborne recently expounded a theory of the four inseparable factors of evolution. The life and evolution of organism continuously center around the processes which we call heredity, ontogeny, and selection; these have been inseparable and interacting from the beginning; a change introduced or initiated through any one of the factors causes a change in all.

Heredity includes solely changes in the germ plasm. Ontogeny includes all internal relations and interactions of parts from the ovum to the adult. Environment includes all nature external to the organism. Selection represents all competition, survival or elimination of individuals, representing the combined product of heredity, ontogeny and environment. The first three originate, the last seizes and uses. Variation is a secondary quality.

In every theory the factor of selection is important, but selection alone is not evolution, and does not explain all the known facts. The greatest weakness of natural selection lies in the fact that it depends primarily upon the pre-existence of variations, and at the same time exerts no influence on the origin or control of these variations except to determine what individuals shall survive. Another criticism is that even in the severest competition it is difficult to suppose that an infinitesimal advantage in one competing individual may not be exactly counterbalanced by an infinitesimal advantage in another direction by the second competitor, so that there is no life and death struggle, but both survive. Thus great strength in one individual may be counterbalanced by great swiftness in another. Other objections to natural selection that may be cited are the extinguishing of favorable variations by interbreeding and the needed coincidence of several variations at one time, as well as the development of countless structures of great utility to their possessors, but which can be of use only in their highly perfected state. Finally the fatal over-development of certain characters, such as the antlers of the great Irish elk and the enormous size of the dinosaurs may be suggested. However, Darwinism, as the natural selection of the fit, stands unscathed, clear and high above

obscuring clouds of battle. But, Darwinism, as the all-sufficient factor in species forming, and as the sufficient explanation of descent, is discredited and cast down. But Darwin did not claim everything for selection. May be he saved from his friends!

REFERENCE FOR POPULAR READING.

Stratz: *Naturgeschichte des Menschen.*
 Conn: *The Method of Evolution.*
 Conn: *Evolution of To-day.*
 Hertwig: *The Biological Problem of To-day.*
 (Weissmannism.)
 De Vries: *Species and Varieties.*
 Darwin: *The Origin of Species.*
 Darwin: *The Descent of Man.*
 Kellogg: *Darwinism To-day.*
 Jordon and Kellogg: *Evolution and Animal Life.*

Ethnology.

PROF. STARR.

IX.

Many writers, with Blumenbach, consider the Malay as one of the great races of man. Keane does not so consider him, but includes him in *Homo Mongolicus*. We have here before us three individuals taken at random—two Ilocanos and one Bicol (the latter not full-grown.) Examining them to see how nearly they fit Keane's characterization, we find that in hair, eyes (presenting clearly the fold of skin over the inner canthus,) jaws, and color, they agree closely with his statement. The average stature is 5 ft. 4 in.; his is the same. The agreement is much closer than was to be expected. While Keane does not admit the Malay as a primary division of mankind, he does recognize a clearly marked Malay type. He says:—"But when the disturbing elements are removed, the true Malays are seen to present remarkably uniform characters, and Dr. Finsch himself was struck by this very uniformity in the subjects from every part of Malayland studied by him in Batavia in 1881. Thus, there is after all a Malay type, and its characters are such as to enable it to be at once pronounced distinctly Mongoloid; one might almost say Mongolic without reservation, but for the somewhat straight nose and large round and generally horizontal or but slightly oblique eyes. Yet even here is seen the peculiar Mongol fold of the upperlid "just as with the Chinese" says Finsch.

Other marked Mongol features are very prominent malar bones, a dirty yellow or brownish olive color, very black, lank hair, scant or no beard, low stature varying from little over 5 ft. to 5 ft. 4 in., brachy or sub-brachcephalous head."

Turning now to the Philippines we find notable confusion. Our author says: "In the Philippine Islands the conflicting statements of observers correspond with the intense ethnical confusion prevalent among the motley populations of the archipelago. Here the constant mingling of races from China, Malaya, and parts of Melanesia and Polynesia has created a mixture of which the component parts are almost indistinguishable." Blumentritt is the great pioneer in the field of Philippine Ethnography who has diligently collected and collated what had been done in the field. He has himself not visited the Islands but his list of writings upon the subject includes two hundred titles. His "Versuch" is the starting point for all subsequent work. His theory of Philippine populations has been pretty generally accepted. He groups them somewhat as follows:

- A. Negrito.
- B. (1) Igorot, Ilongot, Tingian, etc.
- (2) Visayan, Tagalog, Ilokano, etc.

The Negrito is considered as the oldest, perhaps aboriginal, population. The Malay peoples represent three successive migrations—the last of which was interrupted by the coming of the Spaniards. Students who desire to study Philippine Ethnography will find the following useful:

Blumentritt: *Versuch einer Ethnographie der Philippinen.*

The various Publications of the Ethnological Survey of the Philippines, viz:

- Jenks: *The Bontok Igorot.*
- Miller: *Negritos of Zambales.*
- Scheerer: *The Nabalo Dialect.*
- Miller: *The Bataks of Palawan.*
- Relaciones Agustinas de las razas del norte de Luzon.

Saleeby: *Studies in Moro History, Law and Religion.*

Worcester: *The Non-Christian Tribes of Northern Luzon.*

Barrows: *In The Census of the Philippine Islands.*

And for Malays and Malaysia:

Martin: *Die Inlandstamme der Malayischen Halbinsel.*

Skeat: *Malay Magic.*

Skeat and Blagdon: *Pagan Races of the Malay Peninsula.*

Literature in the Elementary School.

PROF. MACCLINTOCK.

XII.

PRESENTING LITERATURE TO CHILDREN.—Every piece of literature has its distinctive form and subject and so suggests a natural emphasis and mode of presentation. Such methods are not mere teacher's devices but organic, necessary ways of work.

Practically throughout the whole elementary period, the literature should be read to the children, because the difficulties of reading are so many that few children are able before that time to read as literature should be read. Three levels of reading—mechanical, intelligent, appreciative. The last, like wisdom, "lingers," and literature should be doing its beneficial work long before the little learner can possibly read for himself.

The reader or reciter must be very anxious that his "style" should be the best—the best translations, careful preparation for story-telling, avoidance of slip-shod ways and childish expression and all badinage. To this end the story-teller especially must know his material well so as to secure a good form for each separate occasion.

We must emphasize literary, artistic reading as mere intellectual reading and must acknowledge how poor readers most of us are. We should catch the music, the emotion, and should render our works in emotional speech. This will make great variety from plain narration to dramatic identification with some lofty passion or some bright, joyous play in our material. The voice

and gesture, too, indicate movements, transitions, structure and lift into attention the pivotal words and sentences. Story-telling also is an art and we should be trained in it as in other arts.

Good reading and story-telling show by their pauses the divisions of the work, but we should not read or tell men isolated bits of stories, nor should we leave suspended and unsettled action. We should frequently review hastily the incidents so as to call attention to structure.

The rapidity or slowness of presenting a story should depend upon its type—rapid if it is full of movement, more slowly if idyllic. Good works always bear a rapid, followed by a slow reading, and many readings.

A list of elements to linger over in story or poem should include the rare words, the images, the figures, the music, the pivotal sentences, the occasional noble idea or generalization, and the independent incidents and movements. But much should be left for later readings, and it is best in each case to aim for some characteristic lesson and result.

When the children come to be able to read a masterpiece quickly and with feeling, make sure that each has a copy of the work, that there is always reading aloud, much cooperative social reading, and that they still have much read to them. The teacher and parent should keep at hand rich stories of great things for surprise as from an inexhaustible treasury of beautiful things. "The teacher before his class is the sacred band at the feast; he is an exhaustless spring of joy, a tireless playfellow, a preacher who never proses, a school-master who never scolds."

THE TEACHERS' ASSEMBLY HERALD

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Public Lecture, Thursday, May 14, 1908, "Wordsworth's Doctrine of Joy." by Prof. MacClintock.

Some teachers help by portraying the external world of activities, others give us the story of inner happenings only, the landscapes of the mind. Of the latter, in English literature, Wordsworth is chief. The story of his slow conquest over moral despair is one of the heroic romances of the human spirit.

Some teachers help us when we are evil, our goodness hardly started on its long road of growth; a few others assist those already well along in the great struggle, making the good better, the happy happier, especially assisting the good man to take the next difficult steps by an exact psychology of improvement. It is this service that caused Coleridge to call Wordsworth "the friend of the wise and teacher of the good."

Wordsworth's "moral despair" was due to his excessive disappointment over what he thought the abuses and failures of the French Revolution, to his loss of hope and things to hope for, to the excessive dependence upon the purely intellectual faculties for the demonstrations of truth and the protection of conventions against the assaults of social and personal misfortunes and the natural pyrrhonism of the mind. He went to France in 1791 with excessive republican hopes of the quick remaking of society through freedom and justice. He was obliged to witness the excesses of the revolutionists, their tyranny and foolish iconoclasm and finally their oppression of neighboring peoples. So he soon exhausted his dreams that society might be quickly remade by good political conditions and laws, that the people could be trusted to do justice and protect their institutions from demagogery, and that society might be renovated and saved from the top downward. Thus he was thrown back upon the essential inner

sources and methods both of goodness and joy. It took the years from 1792 to 1797 to slowly work out a new theory of human happiness. While doing this he was sustained by mathematics—the science providing abundant mental activity without emotion—by his essentially reverent nature which kept him from scoffing, by his love of physical nature, and by the ministrations of his wonderful sister Dorothy.

Two other new sources of conviction and joy opened to him in his sympathetic observation of lowly people about him whom he found to have sources of pleasures previously unknown to him, and in the illuminating touch of the new romantic psychology and philosophy brought to him by Coleridge. With all these helps Wordsworth by the close of the century felt himself—at the age of thirty—with a new body of subject matter and theory of permanent pleasure for men. A few of the chief elements of this doctrine of joy are here outlined.

(1) The "elements" are the gift of nature, since a permanent set toward pleasure is seen in nature and in children.

(2) But in a world especially of social difficulty, these instincts go astray, are perverted, mingled with evil so as to be lost, and we find ourselves in moods when "pleasant thoughts bring sad thoughts to the mind."

(3) The men who have kept most of this original endowment are the lowly people of the country and village. This, because they are closest to the constantly renewing power of nature, have the comforts of the primary affections, and have not yet confidence destroyed by "idle cogitations."

(4) Since the mental elements cannot cohere into an organic whole and protect themselves from natural dissolution, there must come into the consciousness a controlling deliberate element. Joy will then involve a continuous act of the will reaching finally the high level of the deliberate duty of being happy.

(5) Nature then becomes a chief source of this new joy—the memory of her images in the mind; the sense of her order, uniformity, permanence, her peace in activity; her beauty, her adjustment if not kinship to our minds.

(6) There must be a new pleasure in common life, simple situations and words, the beauty that lies in "life's familiar face."

(7) Joy is enhanced by reverence for our own past, linking our days each to each, and by frequently recalling to the mind the hours in which we have been strong.

(8) A practical help in joy is the habit of walking, of wandering—a way of gaining solitude, of physical refreshment and of meeting men at their best.

(9) All this should result in the love of "man as man"—the human being independent of place and circumstance.

(10) Wordsworth's religion was a slow growth filled up from below—due to recognizing the essential benevolence in the world and in experience, by the perception of conscious being in the physical universe and the final conviction that there is an "upholder of all."

General Anthropology.

PROF. STARR.

IX.

FIRE.—Long before he could make fire, man must have known Nature-kindled fires. Nature kindles fires (1) by lightning stroke; (2) by lava flow; (3) perhaps, occasionally, by the rubbing together of dry tree branches. From such Nature-kindled fires man learned the qualities of fire and the idea of feeding the flame. This knowledge once gained, he guarded fire, keeping it alive by supplying fuel. Some peoples still carry fire with them on the march to avoid the trouble of kindling new fire. The perpetual fire kept smouldering in New Mexican *estufas* may be the reminder of the time when man guarded fire.

Three great methods of fire-making have been devised—(1) friction; (2) percussion; (3) chemical means. (1) Making fire by friction, although apparently not the most simple, is probably the earliest method learned. This is inferred from two facts. (a) Among peoples of lowest culture, the making of fire by this method is often the only way. (b) Where two or three methods are in use among any given people, one being friction, this is usually ceremonial, religious, employed by the conservative priests.

(1) Friction-fire is made by whirling, by ploughing, or by sawing. (a) An upright stick may be whirled between the palms, its lower blunt-pointed end being set into a notch cut in a

second stick laid horizontally upon the ground. A cord may be used to twirl the upright; two operators are necessary—one to draw the cord back and forth, the other to steady the upright by a block rest held above. One operator is dispensed with, when the cord is stretched and held taut by a bow. (b) A stick pointed below, may be rubbed to and fro in a groove cut lengthwise in a second stick or block. (c) A sharp-edged piece of bamboo may be rubbed back and forth across a second piece. This sawing method is the one used by our Negritos. When these modes of making fire by friction are crowded out of common use and only conserved in ceremonial, the idea that the fire so produced is itself sacred, "comes from heaven," naturally arises. The ceremonial making of fire by friction may last on into civilization itself as an occasional protection against pestilence or other calamity.

(2) Percussion fire is most commonly produced by flint and steel. Quartz, pyrite, or other hard stones, fragments of silicified earthen ware, and even sharp edged splinters of bamboo may be employed.

(3) Fire made by chemical means is exemplified in our matches, really of recent invention. Though now used mainly for heating and cooking, fire was at first of most importance for its light—scaring away wild beasts and other demons, spirits, and hateful shadows of the night. The social influence and significance of fire can hardly be overstated. Before its discovery, the man and woman wandered homeless, sheltering themselves at night, wherever opportunity presented. Fire once discovered, the woman—already encumbered by the child—remained to guard and feed it, gathering fuel in its neighborhood. To it the man returned at night. Thus, the home was made by fire.

Genetic Psychology.

DR. BURKS.

XIII AND XIV.

RELATIONSHIPS BETWEEN PHYSICAL AND MENTAL TRAITS.—In his "Study of Children and their School Training," Dr. Francis Warner has made a careful investigation of the relations between bodily conditions and mental activity among children of school age. His study was based upon the examination of 50,000 children, about half of whom were boys. He noted in each case defects of the following four classes: (a) defects in bodily development; (b) defective nervous

action; (c) low nutrition; and (d) mental dullness. He found that from three to eleven per cent of all the children examined had one or more of these defects.

Of the boys having developmental defects, 38 per cent had also abnormal nerve signs and 38 per cent were mentally dull. Of the girls having developmental defects, 36 per cent showed abnormal nerve signs and 45 per cent mental dullness.

Of the children showing abnormal nerve signs, 31 per cent of the boys and 29 per cent of the girls had developmental defects; 42 per cent of the boys and 43 per cent of the girls were mentally dull.

Of the children with low nutrition, 50 per cent of the boys and 55 per cent of the girls had developmental defects; 47 per cent of the boys and 44 per cent of the girls showed abnormal nerve signs; and 43 per cent of the boys and 41 per cent of the girls were mentally dull.

Of the dull children, 43 per cent of the boys and 44 per cent of the girls had developmental defects; 58 per cent of the boys and 53 per cent of the girls showed abnormal nerve signs; and 15 per cent of the boys and 19 per cent of the girls had defective nutrition.

These figures show a surprisingly high degree of association among the different classes of defects. Warner shows also that girls with development defects or brain disorderliness are more apt to receive harm and less likely to receive good from their surroundings than boys. He shows, furthermore, that the effects of good physical training in school are to diminish the number of cases with signs of brain defects and the number of dull children. Here he gives very carefully the signs by which the various kinds of defects may be recognized.

Besides the general physical conditions, there are particular physical defects of very obvious significance in education. Among these may be mentioned obstructions in the throat and nasal passages, e. g. adenoids, epilepsy, chorea (St. Vitus' dance,) rickets, ophthalmia, stammering, and failure to move the eyes in reading.

The intimate connection shown by Dr. Warner to exist between physical defects and mental activity emphasizes the desirability of close study of the physical condition of children in school. Teachers would do well to have in mind some such schedule as that suggested by Dr. Warner in dealing with children who fail to make satisfactory progress in school. A record might be made once a year of the physical condition of each

child. If this is not done, there should at least be a careful examination of children who show any evidence of mental or physical abnormality. The secret of mental dullness will frequently be found in physical defects that may be removed.

MORAL EDUCATION.—In the Philippines as elsewhere, the problems of moral education are as perplexing as they are important. A clear understanding of the psychology of moral growth is essential in every intelligent attempt to solve these problems.

Moral conduct is distinguished from conduct in general by its relation to "obligations" and "rights." The basis of moral conduct is to be found partly in hereditary tendencies. The hereditary basis lies in the instructive predisposition toward or away from higher and lower grades of intelligence and in instructive moral traits.

The basis of moral conduct is modified by experience; first, by such ideas as honor, truth, and courtesy which children acquire and which in themselves predispose toward moral conduct unless annulled by contrary habits; second, by the forming of moral habits, that is definite associations between acts and impulses or ideas. It is these habitual tendencies to act in moral ways in the various moral situations of life that are the final psychological test of morality. Such tendencies are due to habit; to the way in which such situations have previously been met.

The influences determining the formation of these habitual tendencies are (a) bodily conditions; (b) physical objects, especially such as represent the higher life of man—books, pictures, and other forms of art; and (c) the conduct of human beings, acting through imitation and suggestion.

"The problem of moral education is thus to take children of varied instinctive tendencies; to develop in each of them, as far as may be, a healthy physique, noble, worthy ideals and habits of acting rightly in the various situations of life, and the power of control by which good tendencies may be reinforced at will, the voice of good will and reason armed with the authority of pre-eminence in all conflicts." In this process the greatest force lies in securing on the part of children a real esteem for the opinion of the best people, for it is undoubtedly true that we all tend to live as worthily, and not more so, as those whom we respect most highly expect of us. Moral growth among Filipino children, then, will depend very much upon the respect and confidence that the American teachers command and upon the ideals of character that these teachers hold up and exemplify.

The Elementary Industrial School.

In his opening address to the Convention of Division Superintendents on the enquiry "Is our system of public schools meeting the actual social and economic need of the Filipinos?" Dr. Barrows outlined the desirability of a somewhat new type of industrial school to take the place of the present grade IV of the primary course. In the public school plan actually in use, which was prescribed in 1904, the primary course is designed to give the pupil an elementary knowledge of letters and a training in arts native to the islands, the intermediate course to complete the pupil's knowledge of language, arithmetic and elementary science and at the same time afford a training that may increase his industrial and social efficiency and raise his standard of life. But the organization of intermediate schools has proceeded slowly and it will not be possible for many years to establish them generally—consequently the need of adapting a final year of the primary course to the training of the boy and girl for useful and intelligent country life in the town or village where they will pass their lives, and of making all the instruction of the year contribute practically to this end. This is the idea of the Elementary Industrial School where boys and girls after three years of barrio school instruction may receive an additional year of schooling before making for themselves homes and beginning life in a rural society.

The plan is to establish a number of such schools, for an experimental purpose, as soon as possible, and in order to set this school more clearly before the superintendents and teachers the Director of Education has outlined the following design.

BUILDINGS.

As each school will contain but one class, all the academic work can be done in a building of one large room but there should also be a second smaller room used for a laboratory and storeroom for specimens and plants. The other buildings are a small shop building for diversified tool work and a domestic science building with a large loom room.

TEACHERS.

Each school when fully organized will require three Filipino teachers who have had special training; one man instructed in farming, gardening and horticulture, who has also had instruction in nature study and physics; a second man trained for mill-wrighting and repair work, who has made a study of means for village and rural improvement; a woman teacher trained in hygiene,

domestic science and nursing. A single year of this special training is believed to be sufficient for a teacher who has already attained to Grade VII and arrangements will be made to give this special training in connection with the Philippine Normal School and Philippine School of Arts and Trades. It is recommended to superintendents that teachers be appointed on municipal scholarships for a year of this special work, or that teachers be induced to make the necessary personal sacrifice to come to Manila for this training. When qualified they will be given insular appointments and be assigned to these schools.

CURRICULUM.

The school will continue the primary academic studies only to the extent of completing the pupil's knowledge of matters of practical business computations, and by reading and language work applied to subjects bearing directly upon the other lines of study of this year.

On the basis of the geography primer, completed in Grade III, a year of nature study or elementary physics will be given.

Elementary hygiene will be studied at least in the second semester, and with it will go talks on private and public sanitation and the nature and treatment of common diseases.

The subjects of civics and community activities will be taken up by a Village Improvement Society, which will hold thirty-six weekly meetings during the year. It will organize as a society and elect officers four times. It will furnish some training in the conduct of public meetings, voting and debating.

The boys will be instructed throughout the year in the use of various tools and in rough carpentry or mill-wrighting; in the mixing and applying of paints, in simple forging and in concrete work or masonry, the idea being to familiarize boys not with construction work, but with repairing, training them in the idea of maintaining and keeping in good condition both private and public buildings, bridges, walls and roads. Each school also will have its seed beds and nurseries, where experimental planting can be carried on and from which distributions of varieties of plants, shrubs and trees can be made.

The girls will receive a year's instruction in housekeeping, including domestic science, and throughout the year will be instructed in nursing and the care of the infant. In addition to the instruction in house-work, each girl will be instructed in the spinning and weaving of cotton or other textile fabrics of the Philippines.

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The Close of the Assembly.

The four weeks of the Baguio Vacation Assembly came to a fitting close on Friday, when the Director of Education, the Assistant Director of Education, the lecturers, who have given of their best during the Assembly, the Camp dwellers and a number of guests gathered in the mess tent to "break bread" and linger for a few minutes over the happenings of the Assembly term, its joyousness, its inspiration, and its significance.

Dr. Barrows acted as toast-master and called upon Prof. MacClintock, Mrs. Burks, Mr. Whittemore, Miss Taylor, Prof. Burks and Prof. Starr in turn.

The speakers touched upon every phase of the camp life, and scored many hits at the expense of the professors, the cuisine, and each other. But in each speech the idea upper-most was that the Assembly had been a great success, that those who had attended would return to their stations with a feeling of thank-fulness, of inspiration, and of courage for the year ahead, and that, that year ended, they would gather again at the Camp among Benguet's pines for recreation and mental enrichment.

An original sonnet read by Mrs. Burks, at the end of her remarks, is printed elsewhere in the Herald.

That the Assembly session and the Assembly Camp have been a success, was shown by Dr. Barrows who stated that the camp had sheltered in all 217 adults and 24 little children—the greatest number at any one time being 190. In the twelve lecture courses there were 279 enrolments. In addition to the regular courses there were 14 public lectures by the faculty, three by Dr. Whitford, of the Bureau of Forestry, and two by Mr. Petrelli of the La Trinidad experiment station.

Commissioner Dean C. Worcester addressed the Assembly at its opening and Governor-General Smith spoke one morning at the Division Superin-

tendents' Convention which was held here for four days.

An anthropological conference, lasting three days, was held during the final week. A report of its sessions appears in this paper.

On its social side the camp has enjoyed 12 band concerts, 6 camp fires, 3 dances, 2 kanyaos, and a number of horseback parties.

The sanitation of the camp has been of the best. There have been no cases of preventable illness, no hint of infectious disease.

So successful has the camp been that steps are already being taken for a repetition of it next year.

BENGUET.

Farewell to Benguet's hospitable hills,
Her mist-swept summits and her gulfs of pine,
Her golden days, her moon's entrancing shine,
The living air her magic power distills.

Fain would we bide upon this heaven-touched height
And hear each day fresh utterance from the skies,
In singing wind and thunder melodies
And chanting pines—rare songs of peace and might.

It may not be. This earthly paradise
Is not our home, nor wait here toil and duty.
A breath from heaven; brief vision must suffice
To grace our mortal path with faith and beauty.

Far though our way, the charm will linger yet
Of pine enchanted hills in fair Benguet.

FRANCES WILLISTON BURKS.

The Anthropological Conference.

MAY 12, 13, AND 14.

As announced the Anthropological Conference was held on the afternoons of Tuesday, Wednesday and Thursday—May 12 to 14. The meetings were well attended and much interest was shown. The three sessions were held under direction of Prof. Frederick Starr and the purpose of the Conference was to urge teachers to collect and preserve matter of anthropological interest and to supply some suggestion and direction for study and observation.

On Tuesday afternoon Prof. Starr spoke upon "what can and should be done." He stated that "Anthropology is necessarily a patchwork." No one man can personally accumulate original material in every part of its field. The anthropologist must depend upon many for the material which he is to use. He can use anything, however small in quantity, if the contribution is definite, exact, exhaustive. Of no other science is it so true that the field lies absolutely at hand. The anthropologist may, he often does, go to the uttermost parts of the earth to pursue his investigations but he can find enough interesting and important material for study in his own home town. The material is so varied and ranges over such wide fields that any one desiring to contribute observations can work at what most interests him.

The suggestions here made are of general application, but are prepared rather with reference to the Christian, than to the Non-Christian, peoples of these Islands. This is for two reasons. First; there will be plenty of trained anthropological workers ready to undertake the study of the Negrito, Igorot, Ilongot, Tingian, etc. The Cristianos, on the other hand, will be neglected in the future, as they have been in the past, unless you undertake their study. Second; the professional work of most of those to whom I speak is actually among the Cristianos. If you seriously undertake investigations, they are likely to be among these peoples.

In order to show how ramified are even the simplest and most limited subjects, the speaker analyzed what might be done upon five topics, selected to represent differing groups, calling for different methods of investigation. The five examined and analyzed were tattooing, basketry, games, riddles, superstitions. These, taken from among hundreds possible, were examined to show how to select, analyze and treat a simple subject of investigation. Do not let this work of investigation be a burden; it should rather be a delight and a recreation, something to relieve the humdrum of your daily rout 'ne of labor. In collecting material be cautious and wise. Never laugh at native thought and practice; never rebuke. It is difficult to gain confidence; it is easy to lose it. The common people are keenly sensitive to ridicule. In questioning be careful not to put ideas into your informant; ask no questions that too plainly suggest their own answer; ask none that can be answered by yes or no. Do not be afraid of coarseness in your material; the common people is often coarse. This does not, however, mean that you should collect or wade through

filth. Do not aim at literary form in your recording; jot down in the simplest and most direct fashion, conveying exactly the thought of your informant.

On Wednesday afternoon Dr. Barrows presented "An Outline of Philippine Ethnology."

He stated that such an outline should include three things: (a) an attempt at the classification of the peoples of the Philippines and adoption of a nomenclature for them; (b) a brief statement at least of the physical characters or cultural peculiarities distinguishing each; (c) a presentation of several inquiries which, while it may not be possible to answer them, should be ever-present in the mind of the investigator—whence are these people? to what other peoples are they related? what is their place in the natural history of mankind? what promises to be their future?

The speaker reviewed the history of Spanish exploration of the Archipelago and the knowledge gained thereby of its ethnology. In spite of the great work done by the Spaniards, their information with reference to pagan and Mohammedan tribes was confused. European scientists who studied this information usually described the races of the Philippines as three—Negrito, Malayan and Indonesian—and enumerated in some cases as many as eighty-two "tribes." Since the American occupation, exploration and study of these peoples has been carried even further than by the Spaniards and this information to some degree systematized. As a result of this work there is a present tendency to regard the indigenous races of the Philippines as two only, Negrito and Malayan; to reduce very greatly the number of distinct peoples or folks; to lay emphasis on habitat and culture in classifying these Malayan peoples.

Of the first race there is only a single example, the "Aeta." These are true blacks; true pygmies, (the mean height of the men in one group measured was 1415 mm., of the women 1375 mm;) they are real forest dwellers, true savages and very ancient inhabitants of Malaysia.

The Malayan races, classified according to habitat and culture, are grouped in the following classes: (1) Forest dwelling primitive Malayans, the Bukidnon of Negros and Panay, Mangyan, Tagbanwa. These people correspond with the Orang bukit of the Malay. They practice the forest agriculture of the "kiangan," use the "sumpitan" or blow gun, with poison darts, the spear and jungle knife which takes a variety of forms; are spirit and ghost worshippers; speak agglutinative languages all based upon a common stock. These peoples in the lecturer's opinion

are aboriginal Malayans from which other Malay-an peoples have been derived by cultural development and by admixture with other peoples. (2) The agricultural Malayan tribes of Mindanao: Subanon, Bukidnon, Manobo, Mandaya, Tiruray, Bilan, Tagakaolo, and Bagobo. These too are primitive Malayan but have been affected by commerce, and on some aspects at least by the ancient Hindu culture. (3) The seafaring Malayan peoples, the "Orang laut" of the Malays, usually known in the Sulu Archipelago and Mindanao as Samal. This people, in the lecturer's belief, has settled on nearly all the coasts of the Philippines and added an element to the population of most Christian peoples. (4) The Moros or Mohammedans, who are made up of the following peoples: Magindanao, Sulu, Ilanon, Malanao, Yakan, Samal. (5) The mountain dwelling Malayans who inhabit the Cordillera of Luzon and are comprised under the general term of Igorot, the only true mountaineers of Malaysia. (6) The Christian peoples, made up of the Bisayans, Tagalog, Bikol, Pampangan, Pangasinan, Illokos, Ibanag, Yogad, Gaddang, Isinay, Batan, Calamian, Cuyuno, and several minor peoples distinguished by diversity of dialect.

In conclusion attention was called to two extremely important characteristics of these peoples; first their responsiveness to civilization, to the fact that they have proved themselves able to assimilate the higher cultures that make their way over the globe; this has taken place three times, with Hinduism, Mohammedanism, Christianity. Second, their fertility; their increase in numbers with advancing culture is notable and particularly distinguishes them from such a population as the Polynesian. These two qualities are essential for the advance of any people in culture and in power. They are biological factors upon which rests the promising future of the Filipino peoples.

At the closing session on Thursday afternoon seven papers were read in which observations were reported or suggestions for work were made. Dr. Barrows discussed "The Ilongot," one of the least known of the pagan populations of Northern Luzon. They are forest-dwellers of the high cordillera. They are variously known as Italon, Ibilao and Ilongot. Dr. Barrows was in their country in 1902. They are the worst dreaded of head-hunters. Often they do not content themselves with cutting off the head but rip open the chest and tear out and carry away the heart and lungs. They live in small forest clearings. They are good hunters, using the bow and arrow, hunting spears, nets, and dogs. They save the skulls

of game as trophies. Their houses are large, well built, and raised so high upon a forest of supporting poles as to be easily mistaken at a little distance for tree-dwellings. They whittle sticks, with shavings left hanging, much like the inao of the Ainu of Japan. They present an extraordinarily primitive and rudimentary social organization. Their motives for head-hunting were considered by the speaker. Dr. Barrows considers the Ilongot to be a mixture between Negrito and Primitive Malayan.

Miss Elizabeth H. Metcalf spoke upon "The Gong Music of Mindanao." There are several forms of Moro gongs distinguished by special names, as agung, inagungan, kulingtang or kulintangan and gandingan. The kulintangan is a combination of small gongs set upon a wooden supporting-frame. It is usually played by a woman who sits upon the ground before it. Among the Bagobo the gong is quite as important as among the Moros; in fact among them the agung is the unit of value in measuring wealth. A man's wealth is reckoned by the number he possesses and his wife's importance depends upon the number he paid for her. Among the Bagobo the agungs are suspended by bejucals from a bamboo bar, usually in groups of three. Sometimes several of these groups are placed side by side and are played at once by a skillful player, who moves quickly from one to another. Sometimes single agung or inagungan are played in conjunction with these groups to produce certain rhythmic effects. Drums invariably accompany the gongs. Great skill is developed in playing and instruction begins in early childhood. The gandingan is specifically a woman's instrument. It consists of little, light-toned gongs, grouped in threes. Much attention is given, in all gongs, to the matter of tones. Instruments are critically selected and men usually carry padded sticks, with which to test them.

"Mendelian Heredity and its Relations to Man" presented by Dr. Robert B. Bean, was an appeal for practical observation and record, by teachers, among the Philippine populations. The speaker referred specifically to eye color, eye-form, stature, head-form, and the character of the hair. Particular emphasis, however, was laid upon the ear-form and the nose. Five ear-forms were recognized and sketched upon the blackboard—the middle European, Spanish, North European, Negro, and an Igorot type. Perhaps the most important of all these characters is the nose. One of the best points it presents for studying is the direction of opening of the nostrils; this may be downward as in the European, oblique as in Mongolians and some dark peoples, or forward as

in Australian types. These differences are well-marked and easily observed. In regard to all these physical characters the thing desired is, that careful observations be made upon individuals through three generations, beginning with a married couple, presenting distinctly differing characters. Is there a blend in the immediate offspring and a return to the original types in the third generation? If the latter, which of the two parent types shows a tendency to become dominant? Such observations are easy to make but are valueless unless fully and exactly recorded.

"The Dress of the Bagobo" was discussed by Miss Sarah S. Metcalf. The paper was illustrated by a young man of that tribe, with his sister, who were dressed in native costume. The material used is woven from hemp and is remarkably fine and beautiful. The piece of cloth to be used for a garment is planned before weaving and the amount of fibre placed in the loom is varied according to the size of the person to be clad. The man's dress consists of three pieces—sarnah (trousers,) tutub (head-dress,) and oompak (jacket.) These are variously and elaborately adorned with cotton embroidery or beads, or with both. The tutub is tied according to individual fancy, but the arrangement is usually characteristic and recognizable. Another head covering is the tonkolo, a piece of cotton decorated by the curious and interesting "tie and dye" process. The woman's skirt, panapusan, represent months of work. The piece has three strips of different character, the middle one of which is the object of greatest attention and care. The woman's oompak corresponds to that of the man. Besides these chief articles of dress, Miss Metcalf described and showed the whole series of additional headbands, metal rings, rattle-bells, and other ornaments, arms and other accoutrements, carrying pouches, etc. All are finely decorated.

Judge Charles S. Lobingier presented "Some Survivals of Malay Customary Law in the Philippines." In this archipelago we find three cosmopolitan legal systems existing side by side—Roman, English and Mahometan. Under all, which form but a veneer here, lies a substratum of Malay law, traces of which can be found from Aparri to Zamboanga. It is not a written code, but customary law. It is better understood and more generally observed than the more modern system, because it grew out of the life of the people and was written in their hearts. Specific instances of this are shown in (1) family law; (2) property law; (3) procedure. After citing examples under each, Judge Lobingier said in conclusion:

"Such are a few of the scattered remains of a

once widely prevalent legal system. It is well to preserve them not alone for their scientific but also for their practical value. We who are charged with the sacred duty of administering justice among this interesting people cannot know too much of their native laws and customs; for if we stray too far from these we are in danger of dispensing, what at least seems to them, injustice. The Spaniards recognized this by providing (Civ. Code Art. 6) that "when there is no law exactly applicable * * * the customs of the place shall be observed." The Philippine Commission has recognized it by authorizing (Act 787) the Moro Provincial Council to modify "the substantive civil and criminal law * * * to suit local conditions among the Moros" etc. "to conform * * * to the local customs and usages;" and the courts to apply either law. And the Supreme Court has recognized it by refusing to interfere with a local Igorot custom, though repugnant to our own notions. (U. S. vs. Cabanag, 8 Phil. 68.)

Finally, the study has an important ethical bearing for it shows that the Malay race has been passing through the same great ethnic stages of evolution as our own and other races—characterized by the same general customs, in some cases in the same form. This tends to establish the solidarity of mankind and exemplifies the sublime truth, taught by the Founder of Christianity, that all men are brothers."

The Conference closed with the reading of two eminently practical papers illustrating what can be here gathered in the field of folklore. Mr. Herbert M. Damon spoke upon "Ilocano Superstitions and Practices." He mentioned examples of popular treatment of disease, omens of evil, methods for averting evil, practices relative to birth and death, and stories wherein the attitude of the popular mind is reflected.

Mr. George T. Shoens called attention to the rich field for study in the riddles of Cristianos by his paper "Bisayan Proverbs." He presented a few examples out of the considerable number which he has collected. Of such riddles he says: "The Bisayan 'tugmahanon' (riddles) are, different to ours, rarely stated as questions. A statement, startling, surprising or at least out of the ordinary is followed by the word 'tugmaha'—guess. They deal mostly with things in nature and consequently within the experience of the natives, a fact which goes to prove that they are original. Many of them, from our more complex viewpoint seem absurd and witless, but a more careful study of them reveals at least the native's view of the point is obvious.

THE TEACHERS' ASSEMBLY HERALD

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Announcements.

The present number of **THE ASSEMBLY HERALD** is a final supplementary number containing announcements of the Director of Education for the school year commencing June 8, 1908, which it is desirable to communicate without delay to superintendents and teachers.

The public schools open on Monday, June 8, under more encouraging conditions than ever before in their history. Greater emphasis will be laid this year on the primary schools and the extension of barrio schools. The number of supervising districts has been increased to about 460 thereby lightening the work of many supervisors whose fields have been too extensive and permitting greater attention to each school. One hundred and twenty two new teachers have been appointed in the United States and over ninety of these are now en route and will arrive before the opening of the year. Of these a considerable number are teachers of industrial work, agriculture, and domestic science. At no previous time has it been possible to so intelligently and fully meet the needs of the field by the assignment of teachers, as at present.

The recently held Superintendents' Convention afforded opportunity to discuss all phases of school work and needs. A new type of school, a development of the fourth grade of the primary course will be organized during this year and will be known as the Elementary Industrial School.

At the Assembly for Filipino Teachers which has just closed its session in Manila great emphasis was laid on the preparation of teachers for industrial work. Over 600 of the most advanced and carefully chosen teachers took courses either at the Normal School or the School of Arts and Trades.

The Philippine Normal School will offer during the coming school year the following secondary courses:

The Normal Course for Teaching.

Course in preparation to enter an American College.

Preparation for the Medical School.

Preparation for Law School.

Preparation for Engineering School.

Also the following courses will be given.

A partial Secondary Agricultural Course.

A special course in Domestic Science.

A preparatory course in Nursing.

A bulletin fully describing these courses is in press and will be sent out shortly on application.

The Director of Education asks that the division superintendents submit their annual reports for the last school year at as early a date as possible in accordance with the instructions of the general order covering this matter. The director wishes to commence preparing his own report about June 15, and a full return of the reports of the division superintendents is indispensable. Although these reports were requested by May 15, only four have been received.

Several bulletins on Industrial work are ready for the press and others are under preparation. These bulletins are the result of the work of special committees appointed during and following the Division Superintendents' Convention of a year ago. Those to be published at once are Wood Working for Grade IV, and Hat, Basket, and Mat weaving for Grades II and III. A bulletin on Domestic Science in Grade IV, will be ready shortly.

ADDITIONAL AND REVISED REQUIREMENTS FOR PRIMARY GRADES.

Beginning with the school year 1908-9, the course of study for primary schools, as outlined in circular of the Bureau of Education No. 51, S. 1907, will be followed with the following modifications.

REQUIREMENTS FOR COMPLETION OF GRADES I TO III.

In Grades I and II the work in language and arithmetic continues unchanged.

In Grade III the requirement in English will include the completion of Reinold's Second Language Book, or its equivalent in other texts used; in arithmetic, the completion of the first seventy-two pages of Mercer-Bonsall Primary Arithmetic Part III, or its equivalent in other texts used by the Bureau; in geography, the Insular Geography Primer will be completed.

Hereafter, for the completion of Grade III, a standard of proficiency will be required in industrial work, drawing and music, and will be as follows: The requirement for industrial work will be the ability on the part of the pupil to complete some serviceable, artistic, and well-made article of native manufacture, such as a hat, a mat, or a basket, and give proper evidence of knowledge of the technique of the native art itself, including a knowledge of the materials out of which the article is made and their preparation. Division superintendents should decide and publish for each town the native art or arts in which the pupil must attain the requisite degree of proficiency. Wide discretion is allowed in this matter but the division superintendents should report their action to the Director of Education. In drawing the requirement for completion of Grade III will be the work as outlined in Gibb's Drawing Lessons, Books I and II, including charcoal work, sketching, and simple work in colors.

The requirements in music are as follows:

1. To use the voice softly and with attention to breathing and enunciation.
2. To sing the scale correctly and recognize its intervals.
3. To read simple music at sight in the keys of C, G, D, A, E, and F.
4. To write simple phrases in the above keys.
5. To sing readily exercises in 2-4, 3-4 and 4-4 measure.
6. To sing sharp four, sharp five.
7. To know the names of the notes and the pitch names.

8. To be able to sing simple two-part melodies.

An examination for the completion of Grade III of the primary course will be prescribed by the Bureau of Education, to include all of these additional requirements, and will be given in March 1909. Where special difficulty exists in the way of preparing pupils to meet this standard, division superintendents should communicate at once with the Director of Education and in cases where it has been impossible and will be impossible this year to give the pupils the required training, exceptions in the requirements will be made.

REQUIREMENTS FOR THE COMPLETION OF GRADE IV.

Industrial work designed to increase the efficiency of pupils and prepare them for better making a living or a home will be emphasized in this grade. This industrial work may vary according to the locality, but should in all cases be carefully prescribed by the division superintendent and report made to the Director of Education thereon. It is recommended that boys be taught to construct useful, even though rude, furniture and be practiced in the repair of fences, bridges, houses and other buildings. For the girls, in addition to sewing and elementary domestic art, instruction should be given in domestic science, including housekeeping and cooking, home nursing and sanitation. Training in weaving cotton and other fabrics on the upright loom is especially recommended for the girls of this grade. In English and arithmetic the instruction will aim to complete the training given in the third year. Mercer-Bonsall Primary Arithmetic, Part III, should be concluded. Where the book is supplied, the pupils should read McGovney's "Stories of Long Ago." Throughout the year daily work should be given in elementary physics and nature study, with practical lessons on machines and mechanical devices, and on soils, plants, animals, and sanitation. It may be possible to introduce in the second semester a simple text of physiology and hygiene. A suitable book has been offered the Bureau of Education for purchase and if adopted will be furnished for the second semester. The work in civics will be taken up in connection with a Village Improvement Society, which should be organized to include all pupils in Grade IV of the entire school and which should hold thirty-six weekly meetings during the year.

Two syllabi covering this work of the fourth grade are in preparation and will be published and distributed not later than August. The first

syllabus covers the industrial work and nature study; the second syllabus, the work of the village improvement society, the topics it should discuss and the practical activities in which it should engage.

DAVID P. BARROWS.
DIRECTOR OF EDUCATION.

ANNOUNCEMENT OF THE PHILIPPINE SCHOOL OF COMMERCE.

For the past three years the Bureau of Education has maintained, as one of the schools of the city of Manila, a business school, which with other Intermediate Grade subjects has offered instruction in typewriting, bookkeeping, and stenography. The results of this instruction have been encouraging. Pupils trained in this school have secured good positions and have proven to be clerks of more than ordinary efficiency. Experience has shown, however, that the scope of the school has been too limited, and commencing with the coming academic year, this school will be made an Insular school, known as the Philippine School of Commerce. Besides the Intermediate instruction in which a student may gain training for a clerical position, this school will offer a High School Course in Commerce, as outlined in bulletin No. 26.

It is believed that this course should attract numbers of young men anxious to fit themselves to be competent business agents, or desirous of entering the Civil Service as municipal treasurers and deputy provincial treasurers. One of the greatest economic needs of the Philippines is the development of business enterprises midway between the local shops and the large business enterprises carried on by great foreign firms in Manila and Iloilo. Many young Filipinos are able to control small amounts of capital and were they possessed of the requisite business training, would be able to develop many good business projects to the commercial advantage of the Islands. The aim of this school is to prepare young men for business life and to encourage them to enter it, as well as to train civil servants for the positions of constantly increasing responsibility which are open to them.

For the school year 1908-9, six courses of study will be offered in the Philippine School of Commerce.

First, THE SECONDARY COURSE IN COMMERCE. This course has been sufficiently described in

bulletin 26, and will be followed with some modifications. To enter this course a student must have completed the Intermediate course. Pupils will be admitted from any part of the Islands upon presentation of an Intermediate certificate.

Second, AN INTERMEDIATE BUSINESS COURSE. This course omits the science subjects in the Intermediate grade and substitutes in their place a large amount of drill in dictation and composition, and one year of commercial geography. Students who have completed the fourth year of the primary school will be admitted to this course.

Third, THE BOOKKEEPING COURSE. This course is two years in length. Requirement for admission is the completion of the Intermediate course. The theory of bookkeeping is taught for a year and a half. Following this, pupils are given practice which as nearly as possible approximates the methods of actual business offices. Business is transacted among pupils of the school, using all sorts of commercial papers, buying and selling merchandise for cash and on negotiable papers, and making the proper record of each transaction. In this course, in addition to bookkeeping and business practice, are given two years of English and composition, a year of commercial arithmetic, a year of business law, three terms of Spanish, and two terms of typewriting.

Fourth, THE STENOGRAPHY COURSE. This course is two years in length and requires the completion of the Intermediate course for entrance. Before the completion of the course pupils must be able to take dictation at the rate of one hundred words per minute, and transcribe notes neatly and accurately on the typewriter. Drill is also given in the briefing and indexing of letters and in the use of the duplicating machine. A year and a half of Spanish is taught. The Benn Pitman system of shorthand is followed.

Fifth, THE TYPEWRITING COURSE. Many offices employ clerks who do nothing but copy work and need no particular knowledge of either stenography or bookkeeping. The need for this class of labor at the present time is excessive and has led to the establishment of a course in typewriting, open to pupils who have completed the Intermediate course. This course embraces a single year. Pupils are required to take English, Spanish, arithmetic, bookkeeping, and for two periods a day are instructed in typewriting. Accuracy in copy work and ability to write forty words per minute is the standard of efficiency sought. The touch typewriting is the system taught.

Sixth, THE TELEGRAPHY COURSE. A considerable demand exists for men trained in telegraphy

to fill positions of operator and postmaster in the Bureau of Posts. This course has been given for over five years—first in the Philippine School of Arts and Trades, and subsequently in the Manila Business School. As at present conducted, it is open to pupils who have completed the primary course of instruction and is a two years course in Grades V and VI. One-half of the student's time is devoted to the study of English, arithmetic, and reading; the other half to the study of telegraphy. During the last three months of the course pupils are required to receive messages, writing them out on the typewriter as received.

NIGHT CLASSES.

Night classes will be conducted in bookkeeping, stenography, typewriting, telegraphy, and pen-

manship, and will be open to young men and young women engaged in clerical positions in the city who desire to increase their efficiency through such instruction.

CALENDAR.

The school term for 1908-9 will begin Monday, June 8, 1908, at 7:30 a. m. It is desired, however, that pupils intending to matriculate present themselves on Thursday, Friday, or Saturday of the week preceding. As the school will open in new quarters and as several possible locations are still under consideration, later announcement of the site chosen will be made.

DAVID P. BARROWS.

DIRECTOR OF EDUCATION.

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